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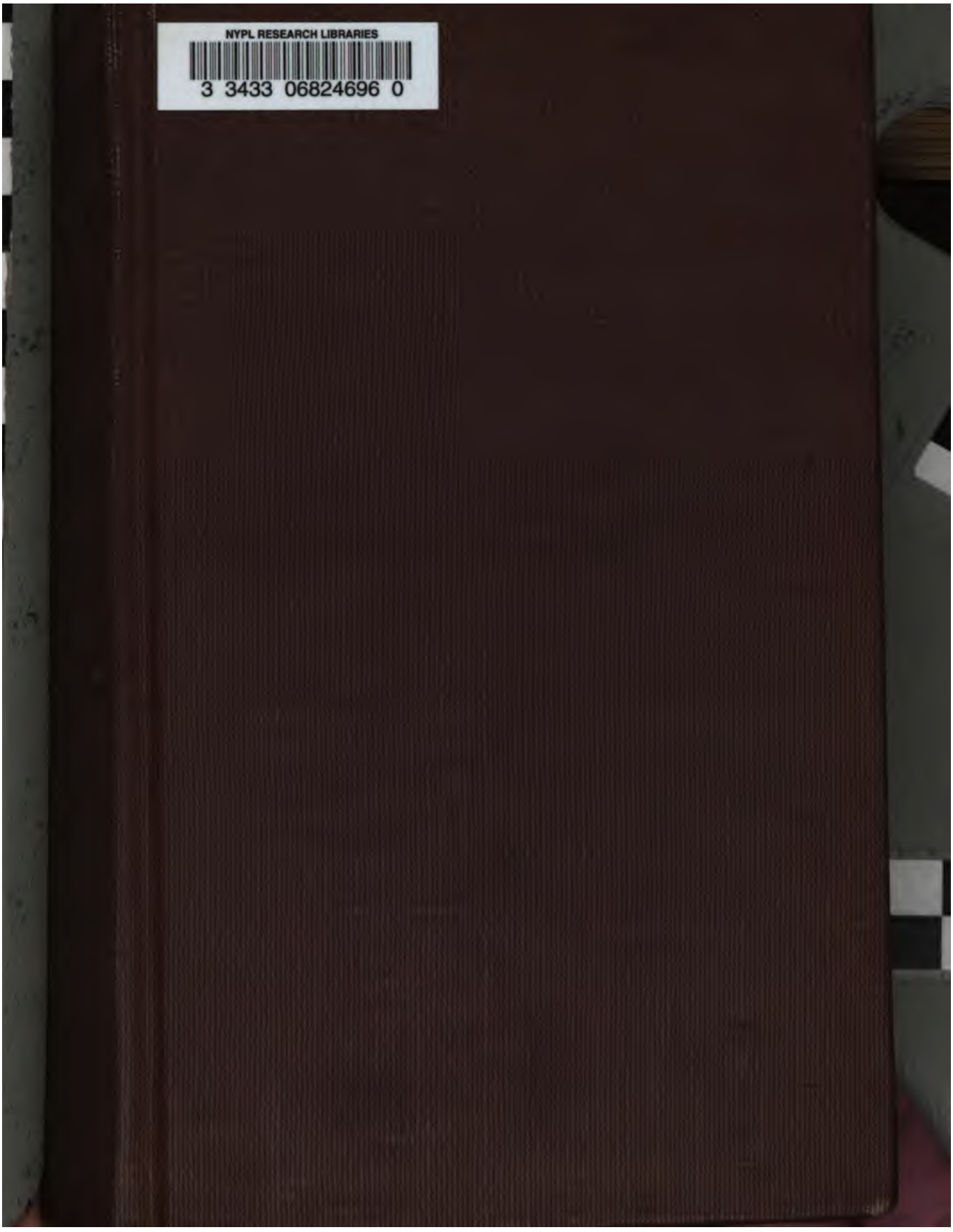
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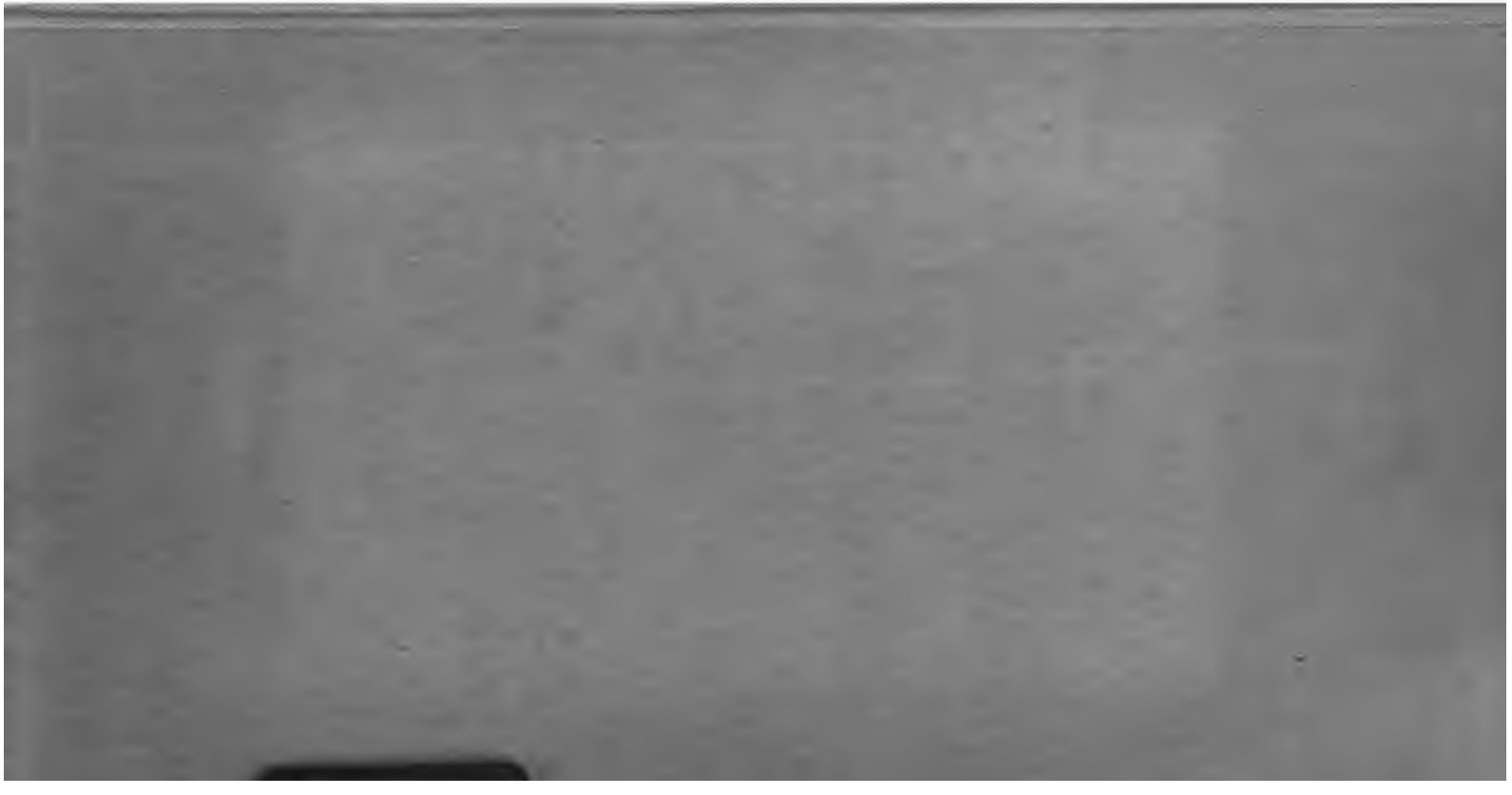

WHO

WAS JESUS

"IF MY TEACHINGS ARE GOOD, TAKE THEM FOR WHAT THEY ARE,
KNOWING THE SOURCE WHENCE THEY EMANATE
WILL NOT IMPROVE THEM."

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INTRODUCTION.

THESE preliminary remarks are written, as I presume most introductions are, after the work is finished, and are intended to give the reader an insight into the pages he is about to peruse. If I do not go so far, I shall, at least, endeavor to set forth the spirit that pervades them.

This is about the time that a great portion of the Christian world look for a second coming of Christ. When I say about the time, I do not mean in 1864 or 1866, or any other particular date, which may have been worked out by those who investigate prophecy, but rather the century. Therefore we have had, within a few years, a much greater amount of literature concerning Jesus, than previously for many ages. The most prominent recent works being those of Strauss and Renan, of which the former stands first in importance; and I think I may safely say, his work has not been confronted with an ability equal to its attack. It is the most insidious of the defamers of Scripture, and cannot successfully be refuted on some points without

we depart from a literal interpretation. I hope I have met and answered many of his adverse criticisms in the following pages—having brought to the task a mind uneducated in any religious sect, and, as a consequence, no dogmas to unlearn. Therefore, the reader must be prepared to go over new ground; the old was too much broken for me to follow—it had been thoroughly travelled and sifted.

Yet, I think he will agree with me, that some positions I have taken, being strongly fortified by arithmetic, are true, even if new. The Christ of this work is not solely found in the New Testament, but largely in the Old, which Jesus said, "testified of him." With regard to these Scriptures, two roads of interpretation lay open to me, as follows:—They were the writings of men, like the Illiad, Josephus, or other history, or they were inspired by a higher and supernatural intelligence. If the former, then Strauss' criticisms are eminently able and incontrovertible, and Jesus was either a myth or a mere experiment. If the latter, then his work has no foundation to rest upon, for while he writes of one thing, the Scriptures teach of another, and his Jesus only is the myth. I have taken the latter view, because I saw, and have herein explained certain statements and combinations that make it impossible to believe that the writings are the work of unaided human intellect. On the contrary, I think I

prove enough to render that supposition impossible. Hence I have found the Scriptures, including the Gospels, most plenarily inspired. The Christ herein reviewed is first found in the first chapter of Genesis, found again continually through the record of four thousand years, until He became embodied in the flesh, in the son of Joseph and Mary, and was called Jesus. The history of three years of his life on earth is related in the Gospels; they, however, like the Old Testament, by their recorded facts, prophetically point to future centuries in somewhat the shape of allegory.

The Scriptures abound in arithmetic, therefore I concluded it was not purposeless; and as much that was prophetic depended on this arithmetic, and deeming the books the emanation of a higher intelligence than man's, I thought that, *within themselves*, there must be the means of verifying their truth and design. I can find no chronology extant but what conflicts with some specific statement on its pages, and which also went outside of the Bible to get its data when it suited its purpose. I regarded the Old Testament, being the work of a higher power, as necessarily complete in itself; therefore, concluded to ascertain whether or no the elements of a perfect chronology, from Adam to Jesus, were to be found within its limits; especially as such a work was essential to a correct reading of its pages, and I think I succeeded. I have made a

chronology from the Old Testament alone, without a conflict with any passage in the Bible, harmonizing all apparent discrepancies, and fortified by proof of a novel but convincing character. Few will wade through such a chapter, but for those who do, I think its perusal will pay them for the trouble.

Another novel feature of these pages will be found in the fourth chapter, which is a history of the Church of Christ from Adam to Jesus. This was likewise essential to a development of the ideas I thought were conveyed by the Scriptures, and a principal link in the chain of evidence that they testified of him.

The peculiarity of this chapter is, that it shows that the first chapter of Genesis is a prophetical history of the Church of God, an epitome, as it were, under the similitude of a narrative of the creation of the natural world.

I have assumed the ground that the Scriptures are largely allegorical, and in this view of them, the testimony of Jesus is found on almost every page. The reader will find many remarkable arithmetical computations pointing to his advent, many more than have heretofore been published; and as "figures do not lie," I think it will be difficult to controvert their position. In fact, the large amount of this species of proof will render the reading of the book tedious except to those who desire to see the evidences of Christ.

The system of cycles found to pervade the economy of Hebrew history, raises the question whether or no the moral crises of men are not governed by these septennial periods, or other cycles. There will be found a frequent reference to the present orthodox churches, sometimes as dead institutions. This has no reference to individual members of them, but to the worldly establishments alone, as running their day in cycle periods, a class which may be more prominently illustrated by the Roman and the Anglican churches, and other large wealthy corporations. Although these as church organizations are considered dead, there may be within their external or worldly folds persons who are regenerate Christians, and who, by their faith and charity, have a spiritual affinity very different from this outward association; for I deem the true church of Christ to be neither inclusive nor exclusive of any particular sect or church government. He who has "the Son of Man" born within him is a church of Christ in himself.

I have found it necessary frequently to criticize the translation of the James version of the Bible, and have attempted to give a reading more expressive of *the idea* found in the Hebrew. In this I have mostly followed Gesenius in his Lexicon and Grammar. But one position I have taken, I think, is incontrovertible. The Scriptures were given to the keeping of the Jews, a people with hardness of heart, grossness of perception,

stiffnecked, and materialists in the utmost sense of the term; in fact, a people that might be considered intellectual *animal bipeds*, with no capacity whatever to perceive the spiritual. In short, the people that crucified Christ. These are they who have had, not only the custody of the Scriptures, but have given color to the interpretation of them, and controlled the subject from the beginning to the end. When the Alexandrians wanted a copy of the law in the Greek language, some two hundred and seventy-five years before Christ, seventy-two Jews made the translation; it was done at a period devoid of inspiration, and at the most animalized era of the Hebrew history, when the Jews of all people were the last that could have received guidance from heaven to illuminate their minds; hence the Septuagint version is one straining the original Hebrew to the utmost, to squeeze out literal and natural historical events, for those men never dreamed that Scripture was inspired writing, that the letter was dead, and within it was the Spirit that contained the real word. This version has given tone to all subsequent translations, and is referred to as a necessarily correct copy, because translated by Jews when there was no apparent motive for a misinterpretation. This I deem a palpable error, and regard but the words of Peter, who said, "No prophecy of the Scripture is of any private interpretation" (2 Pet. i. 20), which does

not mean that any organized body of men are alone empowered to declare the word, but that, they being inspired writings, the illumination of the Spirit on the mind is necessary to an understanding of them—a process opposed to mere intellectuality. After this fashion commentators seem to have assumed correctness, if they could but refer a definition to the dictum of some learned Jew. Whereas Jesus especially taught that the Jews having eyes and ears, could neither see nor hear; and it becomes evident to a Bible student that we, in the nineteenth century, must necessarily know more of Scripture than at any previous period in two thousand five hundred years, because Jesus promised that Christ would be with us always, hence we have the accumulated light of eighteen centuries; true, a large portion of it was in utter darkness, but the Spirit has been shining on us for the last two or three hundred years at least.

It is evident that after the captivity the mass of Jews were stolid and obtuse as to the meaning of the Word. *They were selected to carry its external symbols and types, not the inward substance.*

A review of the Hebrew Bible and its origin, from the evidence furnished by itself, with such adjuncts as we have, may not be out of place here. We know of no ancient Hebrew literature, except the Scriptures. After the captivity, the more modern Jews doubtless used

the language, as formed in the alembic of their corrupt later centuries. I think we may safely affirm that the Pentateuch was written as early as the days of David, if not of Moses. The internal structure of the language presents features without parrallel—as if it were formed solely to convey the ideas in the Scripture. A people appear to have migrated from Chaldea, travelling westward to Syria, and to have received or brought with them this system of expression; that it was their *language*, is doubtful—because it would seem to be only fitted to convey a certain class of ideas, and not suited to the practical purposes of life; for instance, its basis was a series of *verbs* composed of three consonants each. It was as perfect in its structure at the earliest date of it, as it ever subsequently became. It was called the "*sacred language*," by the surrounding ancients, in distinction from the Chaldaic, the popular language, as the Sanscrit was the sacred language of the Indies. I said the basis of the language was a series of verbs; these are the stem words or roots. There are scarcely any exceptions to this, there being few, very few original nouns. Hence we see it is a language of *existence* and *action*. From these roots, by the addition of a letter or two, other words are derived, and other parts of speech eradiate as it were from them—vowels were assumed and supplied—not written; for instance, Adam was written אדם Adm — the *a*

there is not properly a vowel but a consonant. To take an example given by Gesenius, the word קטל *kattel*, to kill—became kattol, kittel, kuttel, or kettol, and in fact to pronounce it you supply such a vowel as is necessary to make the inflections of the verb. Now this state of the language lasted at least from Moses to Ezra—about a thousand years; and no language has ever afforded an instance of retaining the same pronunciation five hundred years, even when wholly written with vowels, how much less then may we suppose that the Jews at the restoration from Babylon, should retain the true sense of the ancient Hebrew This is especially the case if we consider, the Hebrew as a vehicle made for the word of God—which it will appear to be by the extraordinary properties I will develop as pertaining to it, in the following pages. This *word*, may be known and understood in proportion as the human mind is developed up from a state of mere animal existence, and we know that the Hebrews of the days before and after Jesus, were not capacitated to understand it. Hence they began to form the language into one of practical use, and expressive alone of material things, as they conceived nothing higher, in which the primitive ideas became lost, and at a comparatively modern date, about A. D. 600, this same people, by making the vowel points, fastened their corrupted reading of the Scriptures on the Chris-

tian world. There are some points, however, they have left in a cloud, and Hebrew grammarians do not explain it. There is the word אִישׁ, *ish*, man, plural *ishim*, and the word שָׁנָה *shanah*, a year, but really meaning a circle, as to time, plural *shanim* or *shanoth*. Yet we read in Genesis 5, 7, "And Seth lived after he begat Enos, eight hundred and seven years." While the original is, seven *shanim* (years) and eight hundred *shanah* (year). And in the eleventh verse, "all the days of Enos were nine hundred and five years," while the original reads "All the days of Enos were five *shanim* (years) and eight hundred *shanah* (year)." This is the way in all the instances, when the number is ten or under—but we read five and ninety *shanah*—or two and sixty *shanah*, and this frequently occurs with the word *ish*, when it would appear that it ought to be plural. Yet Gesenius and other grammarians coolly refer this to illiterateness, and say it is parallel with the English "four foot," or a "thousand pound," but that is bad English, and we must suppose this to be correct Hebrew. Hence, even in the original, it is not yet given to us to see all its intent and meaning. But when we come to the English translation, we can safely say, that it is impossible for the reader to get anything like an idea of it. For although the English has probably ten words for the Hebrew one, yet we see in one or two most important instances, nay, we may say, the

two chief ideas and their relations, in the Hebrew employing some eight or ten words—expressed by two in English—the first is *Man*,—while in the original we have the formation of "*the Adam*," translated man, when it evidently is an appellative, as, "a Christian," or a Catholic, or a Protestant. Then, after the extinction of Abel, and Eve bare Seth—we read she has procured *ish* (man) from the *Lord*. This is also an appellative—and he is the man of the church after the flood, as Adam, was the man of before—and Adam or that phase of man, was destroyed by the flood; then we have, *geber*, the man outside of the church—*and before Adam*; we have likewise a word for old man, one for young man, another for a boy, and *Zacher*, *mah*, sometimes rendered *Man*, and also, *Enos*, man. Now, but one of these can properly be rendered man, without some explanatory word with it, otherwise the true meaning is lost on the reader. And the other word is *Earth*. That which was created in 1st Genesis is *Eritz*, then we have the *Adamah*, and *Tebel*, and *Aphir*. The first two, promiscuously translated earth, *land*, or ground, as requisite in the ear of the translator, for the euphony of the sentence. The reader must perceive, that these words could not have been so unnecessarily multiplied by the sacred writer without reasons, some of which I show in these pages.

These are not the only words obnoxious to this criti-

cism ; there are many more—among them, *people*, *virgin* ; but the most important, and on which there is the greatest confusion, are those words denoting time. I have treated somewhat of this.

But I have attempted to prove in these pages that the Scriptures are prophetic. That the history contained in them (if not all history) repeats itself. We have often heard this saying, that history repeats itself, but it is singularly so in the Bible narrative, each repetition, however, showing a higher state of development. Hence it foretells all that is to occur within itself. Among other things, the church went into Babylon—a typical seventy years—but the real time of its Babylonish captivity is 2,520 years or seven circles of 360 each—for although they came out at the end of the seventy years, and Ezra restored Jerusalem, nevertheless they continued under the dominion of Nebuchadnezzar and the succeeding three *beasts*, and when the king, as told in Daniel, was to eat grass with the beasts of the field for seven years (*shanah*) it represents the cycle above mentioned, and ends near this decade. This is a figurative manner of saying that mankind would be self worshippers, world worshippers, and their religion would only be for worldly purposes, like beasts. The connection this has with the above argument, is this : one great contributor to this state of things, is the want of a proper knowledge of

the Scriptures ; they have been all confused ; we have had councils, edicts, our Trents, our Nices, and numberless others, disputing whether the Scriptures taught this or that ; rivers of blood have flowed, as if to prove that the mother of Jesus was an immaculate virgin, that infants without baptism must burn in hell, that man must believe this or that or be damned ; all this was probably necessary to the development of the truth, but the bone of contention was the Jew's Bible, as cooked up by him to make natural literal incidents, such as many of the horrible stories of David and Solomon. This I think is foretold on its pages, which narrative was likewise distorted by them. I will give it to the reader, with a few preliminary remarks. He must bear in mind that the language is symbolical, using natural things to illustrate mental or moral states Therefore, when we read of mountains, or, he went up into a mountain, it invariably means, he was in an elevated moral or spiritual state. The word *hor*, mountain, coming from the idea to *conceive* mentally—hence physical conception. And so of *valleys*, they are *low places*, and refer to people outside the church—or low states of mental and moral activity. Now let the reader bear in mind that the *nouns* are derived from *verbs*, and the primitive idea to be conveyed is in the verb. The next point is a little history: "God said, let us make Adam," or let us make a Christian,

and he commenced the work and called him Adam. He continued some 1,600 years, and it became necessary to renovate the church—and Noah was set to work, and the adamic Christian was destroyed from the face of the adamah (*i. e.*, church), and after the flood the man called *ish*, is the operative man—with this state of things, we find in the 11th chapter of Genesis a story of the Tower of Babel. In the meantime the man *ish* had gone on with the work, and the Messiah came and they crucified him—and Christianity was suspended until he comes again. Now, suppose we take this story of the Tower of Babel, and discard all the modern improvements of vowels and previous renderings, and translate, regardless of them, as if we were looking on an old original Hebrew piece of Scripture, and to make it out as well as we may. I will, here and there, give the idea from the root of the word in parenthesis, and it can be translated about thus, ch. xi. 1. "And the whole earth (eritz), was of one lip (i. e. absorption), and the same words, and it was in breaking up from what was before (*i. e.* before the flood), he (*i. e.* Adam) arrived at a valley in the (eritz) land—and because of his youth he dwelt there."

In the translation we read "land of shinar"—the word is *eritz*, earth, and shinar is spelled שנער of which Gesenius says, the derivation is unknown. But I think this word is נער *nayer*, a youth, with *shin*, prefix,

because, etc., etc. The word meaning either that, or a proper name Shinar. For the reader must remember, we here discard the Hebrew memory as to the pronunciation or sound of the word. "And the men said to each other, 'set up' here (translated, 'go to'), and let us build brick, and let us burn to a conflagration. And they were to them as whiteness (*i. e.* purity), to build upon, and the pitch (*i. e.* mortar) was to them for fermenting (stirring up), (*i. e.* waves of water). And he said, set up, let us build a city and a tower, the first in heaven; and let us make a name, lest we be scattered upon the face of the whole earth (*eritz*).

"And the Lord came down to see the tower which the sons of the Adam builded. And the Lord (Jehovah) said, behold one people and the lip (absorption) to all of them, and this they begin to make, and nothing will be shortened of them of all which they meditate to form. Come, let us go down and confuse their lip there, that they may not understand (hear) one the other. And the Lord scattered them away from there unto the face of the whole *eritz* (earth), and they ceased (i. e. became languid) to build the city."

The distinctive meaning of the different words for *earth*, eritz, and Adamah, I think I fully explain in the 4th chapter. Eritz symbolizing the church throughout.

And the account continues, "Therefore is the name of it called Babel (or Babelon, the word being the same),

because there the Lord confounded the lip of all the earth (eritz). And from thence the Lord scattered them over the whole face of the earth (eritz)."

Now it was at Babylon that they lost the original purity of their *lip*—meaning both language and spiritual receptivity (*i. e.* absorption). And it was throughout the great spiritual Babylon—now twenty-five hundred years of age—that they were scattered without it —and they did not build their city—which the reader will see the significance of hereafter.

Of course, those persons grounded in the faith of a Tower of Babel, as presented in pictorial Bibles, will consider this visionary; but the thoughtful student of Scripture must clearly see, that these *towers* are figures of speech. The word *migdol*, or tower, means, from greatness, from elevation, to cause to grow, increase—it is from the stem verb *gadal*, to make great, high, to magnify one's self. To which is added the prefix *mem*, of or from—but its use in Scripture more clearly indicates its character, as a review of them will discover.

We have in Gen. xxxv. 21, the "*tower of the flock*," which, stripped of its Babylonish dress, properly reads, "And Israel moved (*journeyed*) and extended his tabernacle forward to *Migdal-eder*;" that is, the tower, or *elevated* place of mustering the flock (*i. e.*, to set in order). This town is located near *Bethlehem*, and Micah, iv. 8, says, "And thou, O Tower of the flock, the

stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." There was the "tower of Shechem." Shechem having a prominent place in the history, it is hereinafter defined. There are many others, including the tower of Siloam, which will also be explained. David calls the Lord the *Tower of Salvation*, 2 Samuel, xxii. 51. The prophetic books abound with this simile. But there is yet one I will speak of, and that is *Migdal-el*, the Tower of God. This was in the tribe of Naphthali, on the sea of Galilee, and is the Magdala, whence came Mary Magdalene; hence her elevated character.

I must here remark, that we have been too much in the habit of regarding the Gospels as comparatively modern literature, but they are written in the same symbolic style, as to the names and historical parts, as the Old Testament. This I will hereafter show.

If the reader is not prepared to receive this theory, let him suspend judgment until he is through the book.

In this work I have given a prominent office to proper names, and assume that they are intended to convey a meaning beyond the individuals they point out. Whether this is correct the reader can judge, when he sees how universally it applies throughout the whole Scripture.

I must remark, however, that the work is not so much intended for believers, as it is for those skeptical

on the character of the Scriptures, and they may perceive that I prove two points of paramount importance. One is, that about the time of the reign of Tiberias Cæsar, there was a man in Judea of extraordinary character, whose short career was wonderful for the goodness and superior tone of his moral teaching; he was called Jesus, meaning, the *Saviour;* and he had disciples who claimed that he was the Christ, the Jewish Messiah. The other point is, that at that time there existed the present books of Hebrew Scriptures; that they were then, *at least*, two hundred years old, most probably one thousand or more; and that these books contain numerous prophecies, and arithmetical computations, to a great extent, pointing to an individualized idea, at the exact period that this Jesus lived. These two positions are proven. And as the unaided human intellect cannot prophesy or foretell beyond the sphere of action of its immediate surroundings, the corollary is, that these Scripture prophecies emanate from a higher than human intelligence; hence the said Jesus was more than ordinary man, and, we may safely say, that which the prophecies point him to be, the Christ, the God. In these arithmetical computations, it will be found I adopt a system of multiplying by seven, on the principle, that in heaven, whence Scripture emanates, there is continual Sabbath or rest, and on earth one day of rest to six of work; hence, to equalize

earthly and Scriptural time, we multiply by seven. This, in a few instances, might be deemed coincidence, but when it is seen how the system proves correct throughout it cannot be gainsaid.

Lastly, with regard to Biblical time. We have in our knowledge of it been largely adrift. For none of it is parallel with the modern divisions, except it be a week, and with regard to that there is much confusion. The word translated year is shanah, but it does *not* mean a year, but a cycle or revolving period, and usually stands for the zodaical term of three hundred and sixty days. Hence, in the calculations in this work the differences are continually corrected, at the rate of one year in seventy-two, and one more in 1728. Another error I think the translators have been led into is, that of misplacing or transposing numbers, under an affectation of sanctity or quaintness apparently; as in this instance from 2 Kings, xxv. 27, and Jeremiah, lii. 31, "In the seven and thirtieth year." Now that is not the English method of expression, for we would say "thirty-seven." Nor is it always the Hebrew. This in the original being thirty and seven *shanah*. Cardinal and not ordinal numbers. Yet sometimes it is so written in the original; but when it is it should be so translated, for it evidently means to serve a double purpose, pointing out two series of chronological dates. As for instance, in Gen. v. 6, "And Seth lived five *shanim*

(years) and a hundred shanah" (year in the singular); yet this is translated "a hundred and five years." Excepting that years are often indicated by the word translated days. The reader will see in the illustration hereafter given as much as we know on this point. But on the next, I think I can throw some light; that is, as to their months. There are two distinct words rendered month. While it is scarcely probable that this language, so meagre in volume, should duplicate or multiply words on one idea. We have חדש *hodesh*, usually written with the article, *the hodesh*. The original meaning of this word is "new moon," from the root *hadash*, new; and the idea month comes from its course, and hence a lunar month. The other is יָרֵחַ *Jerah*. This is from the word *Jareh*, the moon, from the idea of paleness. This is a month proper. Though much more seldom used than *hodesh*, but the latter marks a feast, the feast of *new moons*. And, moreover, these feasts are beacons of chronology, as I will illustrate, and much will be seen on the subject in these pages. The least perverted portions of the Scriptures, owing to their plan and character, seem to be the prophets. Their words seem those of God and of truth; and it is not reasonable to suppose that God denies his own work; yet we read in Isaiah i. 13, "Bring no more vain oblations: incense is an abomination unto me; the new moons, and Sabbaths, the calling of

assemblies, I cannot away with ; it is iniquity, even the solemn meeting." The prophet here condemns these institutions as understood and used by the Jews even in the beginning of the captivity.

I will endeavor to explain and illustrate this *hodesh* month, but to do so will have to extend into the arithmetical system as developed in the whole work. In the first place, the system of expression is metaphorical, and contains more than one meaning ; as for instance, the word year may be used to express one year, and also three hundred and sixty years. So the word seven may mean a literal seven, and likewise a septennial period. The great stream of time running through Scripture is based on heavenly time, where all is rest, whilst here on earth we have but one in seven of rest ; hence we multiply the time, to make it correspond, by seven. Then it agrees with zodaical time, which is three hundred and sixty days to a year, or three hundred and sixty to a circle. In the twelve signs of the zodiac are three hundred and sixty degrees, hence thirty in each. The sun travels through one degree in seventy-two years, and therefore through a sign in two thousand one hundred and sixty years. This represents a working period. The week days, so to speak, being six days of three hundred and sixty each. Now add one more, making seven, and we have two thousand five hundred and twenty years, the great cycle that

pervades Scriptural chronology. A month of this cycle is two hundred and ten years, a day is seven. It is the year, or month, multiplied by seven. Now this month of two hundred and ten years is the *hodesh*, which I think I will show conclusively, with the few illustrations now given with the mass of testimony bearing on the theory in the volume. We must again amplify. The books of the Bible as in the English version up to Job, and, excepting Chronicles, are one complete whole, without superfluous parts; a perfect structure as it were, each brick connected with the others. This, I think, the reader will agree with me when he goes through the proofs I adduce, whatever the German theologians learnedly write to the contrary notwithstanding. As to Chronicles, it is a part of the edifice, but I find it pretty well built without them. They seem, however, to be an addenda. The prophets are in, not of, the building. In the third chapter I have made a reliable chronology. In that are several pivotal points. At 0, or *zero*, we have the formation of the man Adam. At 1056 the first-begotten son is born, Noah. In 1656 he rebuilds the edifice, or more properly builds, for it was not yet built. In 2668 they come out of Egypt. In 2710 they cross the Jordan. In 3147 the Temple is built. In 3566 and '77 they go into Babylon. In 4163 Jesus is born. In 4175 he *is in the temple* (*i. e.*, of the body). In 4196 he ascends. The

reader need not stop here to criticise this slight departure from the usually received chronology; let him reserve that until he reads through the book. I am now on the word *hodesh*, the month. And I wish him to bear in mind these points of time. In 1 Kings, vi. 37, we read, and I will give in parentheses the Hebrew word for month, "In the fourth year was the foundation of the house of the Lord laid, in the month (*Jerah*) Zif," which word means strength and beauty. "And in the year eleven, in the month (*Jerah*) Bul, which is the eighth month (*hodesh*) was the house finished, etc., etc. So was he seven years in building it." The word *Bul* means rain, which will be seen is metaphorical of a descent of the spirit; but its primitive idea is, to flow copiously, to offer, etc.; joyous, etc.

In this passage we have the phrase, "The *Jerah* Bul, which is the eighth *hodesh*." These two words surely cannot have the same meaning as we are told to believe by our translators. I will, therefore, apply the cycle theory to this and a few other passages here, by way of illustration, although the reader will see it amply proven before he is through the book. But, first, bear in mind the building, as it were, commenced in 1655—now seven *days*, of 360 each, or 2,520 years, added to that, makes 4,175. The Temple perfected, for then Jesus is the Temple and Christ is in him—but when Moses brought the children of Israel out of

Egypt in 2668, apparent time, it was in the seventh month—called Abib—meaning to spring forth, to shoot, as plants in the spring. Then the Lord spake to Moses, saying, Exodus, xii. 2, "This month (hodesh) shall be to you the beginning of months (hodeshim). It shall be the first month (hodesh) of the year to you." Here Moses set the calendar back six months, and made this the point to begin reckonings from, for one class of data, while Noah, in 1655, is a starting point for another class. Before we proceed, there is still another point, fully illustrated—and that is, certain periods in the history are as *dies non*, when they were not progressing—I designate them *compensation* times, because they answer for the Sabbaths in the whole period, 4163, which really were not kept. The whole being 594 years. In reckoning church cycles that involve active progress, some or all these must be deducted, for they are in real time, therefore in chronology. The first is 430 years in mizraim, which means straightnesses, distresses—but is translated Egypt for symbolical purposes. Then there were six servitudes under Judges, amounting to 94 years, when they served other gods. In the first of these, the Church existed ; in the second, it was in abeyance ; but in the third, seventy to Babylon, it was extinct. The temple was *destroyed*—and they were *out* of the *land* (eritz). These make 594 years, or the number of

sevens in 4163. Seventy of which are purely *dies non.* We will now begin our illustrations with the first verse of 6th Kings, which is translated, "And it was in the four hundredth and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month (hodesh) that he built the house of the Lord." Now this is sufficiently correct for the external, or literal reading. The principal error is substituting ordinal for cardinal numbers. But I will call the reader's attention to the fact, that Solomon is a typical and representative character, and as such, so far as he typified Christ, reigned throughout the whole period of 2520 years; but that the reader may see it more plainly, I will give this verse from the original, *literally*, regardless of *idiom* and syntax, and it reads, "And it was in eighty year and four hundred year, to going forth (of) sons of Israel from (the) land (*eritz*) Mizraim, in year the fourth in *hodesh* Zif, he (it), the hodesh, the second, to (or in) reign (of) Solomon over Israel, and (was) built the house of the Lord."

We now have the date of the foundation, *i. e.*, beginning, of the house of the Lord, in the fourth year, the *hodesh* Zif—and 2 Chronicles, iii. 2, tells us it was the second of the *hodesh.* 1656 is the starting-point, being zodaical time, which is not corrected in

the chronology until about 2710. We therefore deduct 23 years, and begin with 1633. For the fourth year we take 360×3=1080+1633=2713. We add one *hodesh* 2713+210=2923. Now to the middle of the second day of the second hodesh—7+3=10+2923=2933—and this is the time when the foundation was laid in Gideon, as may be seen in Judges, vi. 24, when we read, He erected an altar to Jehovah, "and he called it Jehovah shalom," which means *peace*, and completion, as does the name Solomon, which is derived from it. "Unto this day it is yet in Ophrath of the Abi ezrites." Ophrah is a city of Benjamin, the *son of the right hand*, of whom much is herein said; but the passage more properly means, "it is yet in the earth closed up by my father," and should be so translated—see Chronology; this is the beginning of Gideon's reign. In the year eleven, and eighth month, *Bul*, was the house finished. Therefore we have six months to add to 2933. 210×6=1260+2933=4193. And the house is finished by the baptism of Jesus in the Jordan. The month *Bul*, meaning rain or a descent of the spirit. Now, with regard to eleven years, this is a cardinal number, and the *month* Bul is designated by the word *Jerah*—hence this counts from the beginning, eleven years and seven thirties, 3960+210, or one hodesh—and we have 4170. Therefore in the next month of thirty years, the house was finished, for Jesus was crucified in 4196.

I said I would illustrate the *hodesh* by the feasts, which I will now do ; but inasmuch as this part of our translation follows arbitrary renderings of the Jews, instead of the Hebrew words, I will have to trouble the reader with many of them. The whole story is in the twenty-third Leviticus. We begin at the year 2632, 36 being off to correct the time (see Chronology). verse 2d says, "Speak to the sons of Israel, and say to them, the feasts of the Lord which you shall proclaim holy assemblages, these my feasts ;" and the 4th verse, "These the feasts of the Lord." The word here rendered feasts, is entirely arbitrary and wrong ; it is מוֹעֵד *moed*, and means, appointed times, or set time, or assemblage. In the sixth verse we have the word feast, which is חַג *hag* ; there translated "feast" of unleavened bread. The 5th verse says, in fourteen of the first hodesh, between two evenings is the Lord's passover. 14×7=98+2632=2730. This was kept seven days, 7×7=49+2730=2779. The next feast begins in the 15th verse, and numbers fifty days, 50×7=350+2779=3129. We here add 94 years of interregnum during Judges, 3129+94=3223. The next appointed time, is that of Tabernacles, vs. 24, the first day of the seventh month. Therefore six *hodeshim*, 210×6=1260 less 497, consumed above, leaving 763 to add to 3223, making 3986. Now we add the seventy of Babylon, 3986+70=4056. We go now to

the 32d verse, and there read, "This the great Sabbath of rest to you and affliction to your souls; in the nine of the *hodesh*, in the evening, from evening unto evening thou shalt rest in your Sabbath." The word I render great Sabbath, is correctly so, being "Shabath shabathon," meaning an intensity of expression as to the Sabbath. Now $9\times7=63+4056=4119$. Then the 34th verse reads, "In the fifteen day of this same seventh *hodesh*, the feast of Tabernacles of seven days to the Lord." To begin the fifteen we add six days, $4119+42=4161$—about the time the angel came to Elizabeth and Mary. The 36th verse says, "Seven days thou shalt offer a sacrifice to Jehovah, the eighth day shall be a holy convocation to you, and ye shall offer a sacrifice to Jehovah. It is a closing up. And thou shalt do no more work of the ministration." We will now add five days of the week, $4161+35=4196$. And Christ is crucified two days before the seventh day, on Friday, as it were, and he arose on the eighth day, or the day corresponding to Monday. I will not multiply examples, as these are sufficient to elucidate the theory, and the book abounds with examples.

With regard to the *cycles*, the *sevens*, and the *days*, the reader will find them treated of, as he progresses in the work, especially in the chapter on Chronology.

CHAPTER I.

JESUS IN MODERN HISTORY.

UNFORTUNATELY for mankind the masses have not received the great historical truths of the world in their native purity, as they do not go to the fountains whence those truths had their source; but rather, they drink only at the minor springs, which have been filtered through the brains of a comparatively few men who write history, and receive waters that are tainted with the corrupting errors of their age. Thus, he who would know the pure truths of chemistry is on a more certain road if he goes to the crucible, the alkalis, the minerals and gases; for although he may find much in the works of the founders of the science, yet he drinks in their errors on a par with their truths, which probably go with him to the grave, and the next generation produces a new discoverer who corrects the errors of the past, and adds his modicum of error for the coming generations. In this manner the few scientific and writing men of each age leave their impression on the future in a far greater ratio than their correctness would justify. Thus, in astronomy, Ptolemy perpetuated his erroneous system for some fourteen centuries, when Copernicus made new discoveries, and overturned his errors, leaving others, in his turn, for Keplar, Galileo and Newton to correct. Yet, parallel with these, large masses followed the theories of Tycho Brahe, who, in-

stead of learning his astronomy from the heavens by telescope, thought to go to the fountain of all truth, the Bible, and followed certain *literal reading*. Here he mistook a principle; he was correct in going to a fountain for his truth, but he failed to perceive that he should not go to a spiritual fountain for natural waters. Astronomy, however, is an exact science, yet we see its teachers falling into error. Then how vastly more liable to the same fault are the historians of events, of acts, and of feelings and beliefs, for there we open the door to all the ramifications of sectarian prejudices. Nevertheless, in this department, quite as much as in that of science, the historian gives color and quality to the minds of the people whom he addresses. Yet humanity is more or less dependent on these historians for a knowledge of the matter they discuss, as the fountains of information are not open to the people. There is one great exception to this rule, and that is, the history of Jesus and the Christ; for the fountain of knowledge regarding this subject is equally open to the people as to the historian. But inasmuch as it requires certain concomitants to rightly appreciate the words there found, the reader, with rare exceptions, acquires his ideas of spiritual things, and his belief and notions of Jesus, from sectarian writers. This is to be lamented, but it is true, and the popular apprehension of Jesus does not rest on the eternal foundations of Scripture, but on the notions of a few modern historians.

Of all these histories few have been more read than that of the Rev. H. H. Milman, of the English Church. Both from the fact of its appearance when the literary

world was somewhat awakened by the advent of the great work of Strauss, and partly from the tendency of orthodox church members to read only the emanations of their own teachers on ecclesiastical subjects, he gave color to the English mind, on which we long depended for our literature. Milman also had anchored his name to that of Gibbon, by reproducing with notes the Decline and Fall of the Roman Empire, and he probably had as much to do with stigmatizing that great writer with the reputation of "unbeliever or heretic," as perhaps any one man.

Milman's Life of Jesus is incorporated in his History of Christianity, and, really, the life of one, as produced in the usual style or plan, is the history of the infancy of the other. Yet this production, to my apprehension, falls far short of the truth, and is immensely beneath the character and dignity of the subject. Did we not know of what he is treating, and did he not here and there refer to the Divine character and person, we might readily suppose him spreading before his reader the life of some wily politician of Palestine. He fails to grasp the grandeur of the mission of Jesus, and seems totally to ignore or misapprehend the dual character not only of Jesus, but of humanity; in short, I should suppose him a materialist, incapable of conceiving spiritual life or of catching the slightest idea of a spiritual world, both of cause and effect, in which Jesus dwelt, as well as in the natural world.

But, as a mere materialist, he undervalues and traduces the character of his subject as a man, with regard to his motives and springs of action; and the sublime courage always evinced by Jesus, based on his

knowledge of the Father, and the power and strength which that knowledge gave him, Milman represents as little short of skulking around the country, seeking by stealth to put forth his doctrines, without danger from his adversaries the Pharisees. Listen to him. After describing a violation of the Sabbath, to the great pretended or real horror and chagrin of the Jews, who then commenced a more determined hostility, he says, "Yet concealment, or at least less frequent publicity, seems now to have been his object." This he bases on the passage in Matt. xii. 16, which says: "And charged them that they should not make him known."

"17. That it might be fulfilled which was spoken by Esaias the prophet, saying,

"18. Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles.

"19. He shall not strive nor cry, neither shall any man hear his voice in the streets."

Although it is true, as Milman observes, he elsewhere enjoined secrecy on those whom he healed. Yet the impression is left by this writer that Jesus is moved by cunning caution, rather than from a heart overflowing with peaceful emotions. Again, referring to the departure of Jesus over the sea into a desert place, after the death of John the Baptist, the historian says: "Indications of hostility from the government seem to have put Jesus upon *his guard*, for no sooner had he been rejoined by the apostles than he withdrew into the desert country about Bethsaida, with the prudence which he now thought fit to assume," etc., etc. "But

he now filled too important a place in the public mind to *remain concealed*, so near his customary residence and the scene of his extraordinary actions." Whereas the text merely reports that Jesus heard of the death of John, and then, the apostles having returned from a tour of preaching, it proceeds thus: "And told him all things, both what they had done and what they had taught." And he said unto them: "Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat." Mark vi. 30. Such defective appreciation of the motives of action of a person like Jesus, indicates in the historian a suspicious cast of character which throws a shadow over his subject.

In the matter of the tribute to Cæsar, after describing with cunning discernment the plans of the Jews to entrap him, saying: "the plot was laid with great subtlety," he puts the following reasoning into the mind of the Lord, thereby degrading him to the level of a town politician, thus: "Jesus, then, would either, on the question of the lawfulness of tribute to Cæsar, confirm the bolder doctrines of the Galilean, and so convict himself before the Romans as one of that dangerous faction, or he would admit its legality and so annul at once all his claims to the character of the Messiah, not in the least thrown *off his guard* by the artful courtesy, or rather the adulation of their address," etc. A better idea of Jesus on that point is, that he was never *on his guard*. The innocent feel no fear, or necessity of being on their guard; and had Jesus supposed it necessary, he knew, as he remarked elsewhere, his Father could send him a legion of angels to defend

him. But Mr. Milman does not seem to believe in angels or supernatural things: at all events, he does not believe the gospel stories relative to the possessions by demons, and says in a note: "I have no scruple in avowing my opinion on the subject of the demoniacs to be that of Joseph Mede, Lardner, Dr. Mead, Paley, and all the learned modern writers. It was a kind of insanity," etc.

Now, all these learned writers are wrong, or the evangelists are, for though a father may tell Jesus that his child that is possessed is a lunatic, Jesus responds in a different language. See Matt. xvii., 17, thus: "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me. And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour." But it seems a common thing for churchmen to be unbelievers in spirits, bad or good. Beyond this there is nothing in the biography except a record of the birth, pilgrimages, adventures, death, and resurrection of Jesus. Yet Milman cannot be dismissed without a glance at Gibbon, whose history of the cradle of Christianity has become a standard work in the literary world, and Milman his most prominent editor and critic. It is evident that among churchmen, and the mass of readers of a less investigating turn, Gibbon has been ranked with the school of infidelity. The reason undoubtedly is, because with his caustic pen he has laid bare the worldliness of the church immediately succeeding the age of the apostles and early fathers, and not from a disrespect shown to the true church, or Christianity itself. Hear him in the celebrated 15th

and 16th chapters of the Decline and Fall of the Roman Empire. "The scanty and suspicious materials of ecclesiastical history seldom enable us to dispel the dark cloud that hangs over the first age of the church. The great law of impartiality too often obliges us to reveal the imperfections of the uninspired teachers and believers of the gospel, and to a careless observer, *their* faults may seem to cast a shade on the faith which they professed. But the scandal of the pious Christian, and the fallacious triumph of the infidel, should cease as soon as they recollect, not only *by whom*, but likewise to whom, the divine revelation was given. The theologian may indulge the pleasing task of describing religion as she descended from heaven, arrayed in her native purity. A more melancholy duty is imposed on the historian. He must discover the inevitable mixture of error and corruption which she contracted in a long residence upon earth, among a weak and degenerate race of beings. Our curiosity is naturally prompted to inquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth. To this inquiry an obvious but satisfactory answer may be returned, that it was owing to the convincing evidence of the doctrine itself, and to the ruling providence of its great Author. But, as truth and reason seldom find so favorable a reception in the world, and as the wisdom of Providence frequently condescends to use the passions of the human heart and the general circumstances of mankind as instruments to execute its purpose, we may still be permitted, though with becoming submission, to ask, not indeed what were the first, but what were the secondary

causes of the rapid growth of the Christian church. It will, perhaps, appear that it was most effectually favored and assisted by the five following causes : 1*st*. The inflexible, and, if we may use the expression, the intolerant zeal of the Christians, derived, it is true, from the Jewish religion, but purified from the narrow and unsocial spirit which, instead of inviting, had deterred the Gentiles from embracing the law of Moses. 2*d*. The doctrine of a future life, improved by every additional circumstance which could give weight and efficacy to that important truth. 3*d*. The miraculous powers ascribed to the primitive church. 4*th*. The pure and austere morals of the Christians. 5*th*. The union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman empire." To this Milman takes exception, and styles it artful and unfair. Thus he says : " The art of Gibbon, or at least the unfair impression produced by these two memorable chapters, consists in confounding together, in one undistinguishable mass, the origin and apostolic propagation of the Christian religion with its later progress. The main question, the Divine origin of the religion, is dexterously eluded or speciously conceded," etc. Gibbon also says (in speaking of the pagans): "But they were astonished that the Christians should abandon the temples of those ancient heroes who, in the infancy of the world, had invented arts, instituted laws, and vanquished the tyrants, or monsters, who infested the earth, in order to choose for the exclusive object of their religious worship, an obscure teacher, who in a recent age, and among a barbarous people, had fallen a sacrifice either to the

malice of his own countrymen, or to the jealousy of the Roman government. The pagan multitude, reserving their gratitude for temporal benefits alone, rejected the inestimable present of life and immortality which was offered to mankind by Jesus of Nazareth. His mild constancy in the midst of cruel and voluntary sufferings, his universal benevolence, and the sublime simplicity of his actions and character, were insufficient, in the opinion of those carnal men, to compensate for the want of fame, of empire, and of success ; and whilst they refused to acknowledge his stupendous triumph over the powers of darkness and of the grave, they misrepresented, or they insulted, the equivocal birth, wandering life, and ignominious death of the Divine author of Christianity." Yet, when Gibbon makes the following palpable error regarding faith, Milman passes it in silence. Speaking of the Jews, he says : "As the protection of Heaven was deservedly withdrawn from the ungrateful race, their *faith acquired a proportionate degree of vigor and purity.*" Had he said their obstinacy partook of insanity, he might have approached nearer the truth ; but the clerical critic seems to ignore emanations from Heaven. Nevertheless these extracts evince clearly an exalted appreciation of Christianity. Again, he makes a quotation from Tertullian, wherein that prelate betrayed a most sanguinary disposition : "How shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs, so many fancied gods, groaning in the lowest abyss of darkness ; so many magistrates who persecuted the name of the Lord, liquifying in fiercer fires than they ever kindled against the

Christians ; so many sage philosophers blushing in red hot flames, with their deluded scholars ; so many celebrated poets, trembling before the tribunal, not of Minos, but of Christ ; so many tragedians, more tuneful in the expression of their own sufferings ; so many dancers." "But the humanity of the reader will permit me to draw a veil over the rest of this infernal description, which the zealous African pursues in a long variety of affected and unfeeling witticisms."

This is met with an attempted apology, instead of appreciating the Christian impulse that would shrink with horror from such a contemplation. Yet, it is not surprising when we find that Calvin preached the following : "Again, I inquire, whence was it brought about that the fall of Adam should involve so many nations, together with their infant children, in eternal death, without remedy, except because it so seemed good to God ;" which of course some Calvinists will admire. I make these quotations, not with a view especially to criticise either Gibbon or Milman, for in reputation and learning they are beyond my criticism, but as a convenient way of promulgating ideas I deem founded in truth, but which are wanting in that standard work ; that is, the great principle that there are two worlds, a spiritual and a natural, the one the world of cause, the other of effect. And those causes may come either from the higher or lower plane of life in that world, exactly as they appear to spring from cause in the moral or depraved plane of life in this world. This I hold to be essentially Scriptural, and I shall endeavor to follow Paul's behest, "Prove all things, hold fast that which is good," 1 Thes. v., 21 ;

and Peter's when he says: "Be ready always to give an answer to every man that asketh you a reason for the hope that is in you." 1 Peter iii., 15. Yet I will not expect the reader to believe as I do, that Biblical authority is better than any other. Yet, I do ask him to give to it the same credence that he would to any history, when the face of it appears as fair. The evidence on this point must necessarily accumulate as we proceed, and cannot all be introduced here. We find in the Old Testament the following, see 2 Kings vi. In a war of the king of Syria against Israel, Elisha gave a warning to the latter, that perplexed the king of Syria considerably; the text reads thus: "Then the king of Syria warred against Israel, and took counsel with his servants, saying: In such and such a place shall be my camp. And the man of God sent unto the King of Israel, saying: Beware that thou pass not such a place, for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him of, and saved himself there not once nor twice. Therefore the heart of the king of Syria was sore troubled for this thing, and he called his servants and said unto them: Will ye not show me which of us *is* for the king of Israel? And one of his servants said: None, my lord, O king; but Elisha the prophet, that *is* in Israel, telleth the king the words that thou speakest in thy bed-chamber." We can hardly suppose, from the reading of the above, that Elisha did this through the agency of a spy; on the contrary, the story evidently intends to leave the inference that he did it by supernatural means, as the subsequent part of the chapter shows. How did he do it? Was it by

clairvoyance, or did an angel attend him and inform him? We are clearly instructed by the context of the latter supposition. Again, the history proceeds, and Elisha is shut up in the town of Dothan.

"And he said, Go, and spy where he is, that I may send and fetch him. And it was told him, saying, Behold he is in Dothan. Therefore sent he thither horses and chariots, and a great host, and they came by night and compassed the city about. And when the servant of the man of God was risen early and gone forth, behold, an host compassed the city, both with horses and chariots. And the servant said unto him, Alas, my master, how shall we do? And he answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness; and he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the city; follow me, and I will bring you to the man whom you seek. But he led them to Samaria, and it came to pass when they were come into Samaria, that Elisha said, Lord, open the eyes of these men that they may see; and they saw, and behold, they were in the midst of Samaria." When Elisha prayed to have the young man's eyes opened, he surely could not mean his natural eyes, for they were already open, as is proven by

his having seen the Syrian army; nor could the horses and chariots around Elisha have been material, for the young man did not see them until Elisha prayed that he might do so. They are described by a figure of speech "as of fire," hence they must have been spiritual. When Elisha prays again that the eyes of the Syrians may be opened, it is evident that he refers to the natural sight. If this story is true, literally—and I see no reason to doubt it, whatever other lesson the chapter is intended to teach, for it is in keeping with the experience of all ages—then it proves that man has a dual existence; a set of natural and a set of spiritual faculties, and under certain extraordinary circumstances the latter are brought into the natural cognizable action. This position is further proven or illustrated by the following: When Elijah and Elisha had reached Jordan, Elijah perceived that he was going to depart or die; and he said, "Ask what I shall do for thee, before I be taken away from thee? And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing, nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, there *appeared* a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof, and he saw him no more; and he took hold of his own clothes and rent them in pieces. He took up also the mantle of Elijah that fell from him, and went back and stood by the bank of Jordan. And

he took the mantle of Elijan that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither, and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha, and they came to meet him, and bowed themselves to the ground before him." 2 Kings ii.

It seems Elisha asked what Elijah *as a man could not give*, but he repeated to him a physiological, or perhaps psychological law, to wit, if your spiritual faculties are so opened, or if your spiritual eyes are open when I ascend, inasmuch as I will then be a spirit you can see me, and if not, of course you cannot see me; and as Elisha was a prophet with spiritual sight, he did see him. When Elijah fled from Jezebel, 1 Kings xix., an angel attended, and talked with him. Now, Elijah was a man, the angel a spirit, and the natural eye cannot see a spirit; hence Elijah had two classes of faculties. So again in Daniel x., 10, thus: "And behold a hand touched me, which set me upon my knees, and upon the palms of my hands. And he said unto me: 'O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright, for unto thee am I now sent;' and when he had spoken this word unto me, I stood trembling. Then said he unto me: 'Fear not, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days, but lo, Michael, one of the chief princes, came to help me. and

I remained there with the kings of Persia.' Then said he: 'Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia, and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the scripture of truth, and there is none that holdeth with me in these things, but Michael, your prince.'" Here it is evident that an angel spoke to, and enlightened Daniel. And he refers to a fight; now this must have been in the spiritual world, for how could the prince of Persia withstand a spiritual messenger? The searcher of history will find that he alludes to the contest between Cyrus and Babylon, first in the spirit world, then ultimated here. I deem the position of the total unbeliever more logical than those theological expositors who distort the text into every possible shape, to coincide with their materialistic apprehensions. This class is represented by Milman, when, in answer to Gibbon's reflections on the persecution of Christians more than Jews by the pagans, he says: "The Christians made many converts, the Jews but few. Had the Jewish been equally a proselytizing religion, would it not have encountered as violent persecutions?" No, decidedly it would not. The offence to paganism from Christianity was spiritual, it was an internal motive power; its laws worked from the inner man, outwardly into action; hence it had its origin in the spiritual world, whilst the Israelitish was strictly external, a religion of types and symbols, operating exclusively in the natural world. Therefore it did not present that deadly antagonism to paganism that Christianity did. There was nothing in visible Judaism

to trouble either gods or demons, but everything in Christianity ; hence one of them cried out to Jesus : "Let us alone ; what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee, who thou art, the holy one of God. Mark i., 24. Some passages from Gibbon probably moved the church with its wide-spread influence to anathematize him. Although he spurns the supernatural, his clerical critic evades, or seems not to understand, the plain principles of inspiration, and his perception of Christ's religion was fully equal to Milman's ; for while he seems to view it more through the light of the present day, his critic appears to see it in the coarse obscurity of the middle centuries. Thus Gibbon speaks of John : "A prophet or apostle, inspired by the Deity, can alone exercise a lawful dominion over the faith of mankind ; and the theology of Plato might have been confounded with the philosophical visions of the Academy, the Porch, and the Lyceum, if the name and Divine attributes of the Logos had not been confirmed by the celestial pen of the last and most sublime of the evangelists. The Christian Revelation which was consummated under the reign of Nero, disclosed to the world the amazing secret that the Logos, who was with God from the beginning, and was God, who had made all things, and for whom all things had been made, was incarnate in the person of Jesus of Nazareth, who had been born of a virgin, and suffered death on the cross."

I have thus endeavored to rescue the Decline and Fall from what I consider an unjust aspersion, because I may have to refer often to his pages, and I know not

but Gibbon was an instrument of God to record the fulfilment of many Biblical prophecies.

Every age, and almost every decade of years from the Reformation, has produced its Life of Jesus. They are but the gleanings from the external letter of the New Testament, clothed in the various thoughts dictated by the piety of the writer. Such is a prominent Life of Jesus written by Jeremy Taylor, which may be classed as the chief of his school and time. But those who seek for a history of Jesus of the present day, outside of the original record, will look to Milman, Neander, Strauss, and Renan. But we search in vain for any new light in Neander. He expounds and analyzes with great ability the literal history of the Divine man when on earth, but you can see that he is about to write the life of a man, but one "whose life far transcends every other," excepting Jesus; we might say this of Michael Angelo. Although Neander does see in Jesus a great crisis in humanity marked out through a period of 4000 years, yet he complains of the scantiness of information respecting him, and forgets that Jesus, in speaking of the Scriptures of the Old Testament, said, "they are they which testify of me," and seeks for information almost exclusively from the New. Not that Neander does not recognize the Divine character, but what I mean is, his history is of Jesus in the flesh, as found in the letter of the Gospels. In fact, it is a history of some thirty years of a man's life, but continually referring to the Divine, and showing much spiritual perception. With regard to the conception of Jesus, he says: "If, then, we conceive the manifestation of Christ to have been a supernatural communica-

tion of the Divine nature for the moral renewal of man, a new beginning in the chain of human progress—in one word, if we conceive it as a miracle, this conception itself, apart from any historical accounts, would lead us to form some notion of the beginning of his human life that would harmonize with it." This sentence shows that Neander had a true conception of his subject, and no better argument can be offered on the point to which he refers.

Yet his total abnegation of the phenomenal in nature and the principle of the duality of man, leads him, as it does all of his school, into various straits to explain much that is in the evangelical history. His failure to recognize the fact that a spirit, *i. e.*, an angel of the Lord, can use the organism of a child at times to express ideas totally irrelevant to its nature. This would be a species of inspiration, and Neander seems to think that the productions of inspiration may not be unequal to the mind through which they are eliminated. Thus he speaks of Jesus at twelve years of age about his Father's business in the temple : "Did you not know that I was about my Father's business?" "Now these words of Jesus contain no explanation beyond his tender years, of the relation which he sustained to the Father. They manifest simply the consciousness of a child ; a depth to be sure, but yet only a depth of presentiment." I think the child spoke entirely by inspiration, fully conscious of what he said, but that he spoke as the "Son of Man," of which hereinafter.

It seems bold, and something of temerity, thus to criticise the thoughts of so great and good a man as Neander; but, inasmuch as the difference of opinion has

its foundation in a fundamental principle, both physiological and psychological, it is impossible to proceed and ignore so able a sustainer of the life and Divinity of Jesus as he. Nor can we name him, except to differ on such points. Yet his great work, produced to meet that of Strauss, is undoubtedly the ablest analysis and argument to sustain his point, *i. e.*, the Divinity of Jesus, and the historical truth of the letter of the Gospels that is probably written.

Of an entirely different character is the recent novel written by Renan called a "Life of Jesus." Imagine a person of clear mind, whose intellect has been carefully nurtured in the hot-beds of the Parisian philosophic schools, cultivated to mathematical precision by the northeasterly breeze from the nineteenth century of Germany, until all the spiritual avenues of his mind were closed, and rank materialism held supreme sway. To this mind give credit for fine critical discrimination, a sensuousness of perception that utterly ignores all phenomena not produced by material agencies, a mind that laughed to scorn the idea of supernaturalism, prophetic power, or the existence of angelic beings; add to this an utter ignorance of the character of the Hebrew Scriptures. Endow this person with a sensitive temperament, a kindness of nature, an elevated sensibility, and an acute perception of the beautiful and true; plant him in a garden of devotees of this world's luxuries, where an intellectual sensuality abounds; then, in point of time place him on the confines of an effete and dying era, overlapping, but not seeing the infancy of a new, and let him write the life of a great and good reformer, the founder of a religion, a man

who you may say stands alone in the history of humanity, and when finished look at it, and you will see a very useful book, a book full of critical untruths, yet eminently correct when viewed from the standpoint of the writer—a book full of sentiment, but such sentimentality as I fear might be termed sickly, for at times it seems lackadaisical, but withal, beautiful literature for the Parisian. That book has aroused the dead carcass of Rome, as with a galvanic touch, to shake its gory locks at Renan's Jesus.

It is a great work, as witness its effect. It is a useful work, for it forms the best argument yet written against the mythic school, for he shows from the alembic of historical criticism, that there was such a man as "one Jesus," and that his history is to be found in the four Gospels; on this point it will be difficult to answer him. It is an agreeable book, for it is pleasant reading to any student; but it is deficient in purpose and in truth, because its Jesus is but a man—and a mere man, however exalted, need excite nothing more than love and respect. And the great depth of admiration, the frequent application of the word *Divine*, the damning with faint praise, is sickly sentimentality, but a sentimentality that carries under its garb a great tribute to the *real Divinity*, for it is a concession to the truth as accepted by men, and showing a doubt in the mind of the writer with regard to his position. A tribute creditable to Renan, proving him to have within himself that which his intellectuality ignores, and taking him out of the school of such coarser spirits as Voltaire and Paine, etc.

In comparing the character of the four Gospels,

Renan says: "Matthew clearly deserves unlimited confidence as regards the discourses; he gives the *logia*, actual notes from a clear and living memory of the teaching of Jesus. A splendor at once soft and terrible, a Divine power, if I may use the term, italicizes these words, detaches them from the context, and renders them easily recognizable to the critic. He who attempts the task of forming a regular composition out of the Gospel history, possesses, in this respect, an excellent touchstone. *The real words of Jesus will not be concealed;* as soon as we touch them in this chaos of traditions of unequal value, "we feel them vibrate. They come spontaneously, and take their own place in the narrative, where they stand out in unparalleled relief." Thus does he prove that which he ignores, the Divinity of the man; which is but a lame record of the truth when referred to the real Jesus, the Christ, but is fulsome affectation of praise, applied to *Renan's* Jesus.

How finite is the human mind! We are made to bear witness to that which we know not, and to assert the evidence of that which we believe not. Thus does this work bear testimony that Jesus was more than man. While the author would exalt him but as such, he says: "Certainly we acknowledge that Christianity is a work too complex to have been the creation of a single man. In one sense humanity worked together upon it; there is no portion of the world so walled in that it does not receive some breath from without." Now it is true that one man alone founded Christianity, and all that humanity has done towards it, has been to mar it. Not one moral sentiment has been added to the teachings of Jesus. Men opposed them, but they have forced

their way into continued life through, and in opposition to, humanity. Did humanity achieve the revolution of teaching, "Moses said unto you, an eye for an eye, a tooth for a tooth, but I say unto you," etc? The whole tenor of his doctrine was in direct conflict with the moral code then existing. Not a gradual improvement, but an uprooting, and a new era of thought introduced. The scope of which has barely been received to this day, much less by the best of those surrounding their author.

If religion, especially Christianity, was mathematics, or an exact science, then would the material conception be plausible; but it teaches of another world, and looks towards another life. That other life is necessarily spiritual; hence how absurd to weigh it in the balance of matter.

Had it been given Renan to see the truth of the philosophy of the supernatural in the Gospels, how charming a work his would have been; but God has used him in his providence, and doubtless his book will avail much for good, for from the ashes of his errors, truth will spring.

The position of Renan may be distinctly seen from the following: "It is not, therefore, in the name of this or that philosophy, but in the name of constant experience, that we banish miracle from history." We do not say: "Miracle is impossible," we say, "there has been hitherto no miracle proved;" had he added, "to my mind," it would have at least given a color of modesty to the assertion. Does not the man see that he is surrounded by miracles?—for what can a miracle be, but an effect where we are ignorant of the cause. Is

not the electric telegraph a miracle to the past century? Is not the photograph a miracle to our grandmothers? Who can say but that man, the miracle of creation, may have power to overcome the laws of nature, or to turn their smooth current from its accustomed bed, more especially as visible to the human mind?

But what can be expected of one who goes to the tomb, and gazes on the corpse, the clod of clay, and expects therefrom to know the spirit of the man? He speaks of wandering geographically over the scene of the life of Jesus, and speaking of Nazareth, he says: "This enchanted circle, the cradle of the kingdom of God, represented the world to him for years." How did he ascertain that? Doubtless the geography of the history of the Gospels would serve to convince a skeptic of the reality of the persons in the story; but it is slim proof, for if the evangelists wrote of a myth, and gave it a local habitation and a name, whereby to teach a moral lesson, they would make their narrative true to the scene, to enhance its intelligibility. But who does not know that no country ever retained its moral, social, or physical features eighteen centuries? Thus we see how a man is led astray, whose only intelligence is derived through the agency of five senses; he discards a piece of evidence that he cannot see, feel, smell or taste, and adopts with avidity proof still weaker, but of material things. Thus Renan gives a short chapter to show that Jesus was born at Nazareth instead of Bethlehem, when there is no comparison as to the weight of testimony in favor of Bethlehem; but if he adopts the latter, then Matthew's reference to the prophecy is true, Matt. ii., 6. The

narrative is simple and explicit. Joseph and Mary were of Nazareth, they went to Bethlehem on business, and Jesus was then and there born; and, as a matter of course, he is spoken of afterwards as of Nazareth, because he was brought up there. Renan asserts that Jesus had no schooling of consequence, was reared in ignorance. Now, there is no positive data for the assertion, or its denial; but if it is true, how did he give such discourses as spoken of by Renan? Surely, the unlettered man to produce such results, must have been a God.

Here is a specimen of his sickly sentimentality, to which truth is sacrificed. "The law appears to have had for him but little charm; he thought he could do better. But the religious poetry of the psalms was in wonderful harmony with his lyrical soul; all his life they were his substance and his support." There exists not a particle of evidence of this; on the contrary, the law, which he said he came to fulfil, is referred to at least four times to one allusion to the psalms. Thus is truth sacrificed to imitation poetry; he is what Swedenborgians would call an inverted man. Things go into him like truth and come out topsy-turvy, or turned like the reflected rays of light as seen under water. His very axioms enunciated for truth are falsely illustrated; for instance, "In morality, as in art, words are nothing; deeds are everything. The idea which is concealed beneath a picture of Raphael is a small thing; it is the picture alone that counts." He labors to prove that the sayings of Jesus are borrowed, that they were common aphorisms from Hillel and others, thus using a grain of truth to cover a false idea; for it is probably

true that scarcely a saying of Jesus, or any other man under the sun, was wholly original when uttered. If true, it came from God, and God rained his truths upon the earth long before the days of Jesus; but he who receives the most of it and least of error is nearest God. Then, what must have been the condition of Jesus, who, as will be seen, concentrated within himself all moral truth without any admixture of error; in fact, the heroes of Renan seem to be Hillel, Philo, and Francis D'Assissi.

But it is not my purpose to go into an extended review of the work, only to give it its proper position, for it is one of fiction, of about the same character as Ingraham's Prince of the House of David, with the difference that the one knew his hero and exalted him, and the other knew him not and traduced him. But, taken altogether, it is the best and most readable libel on Jesus for unbelievers that has emanated from Babylon; had it been written from Christendom, Old Rome would not have understood it, and it would have remained undisturbed; but coming in its proper place, Babylon, it will probably subserve its intended end.

Very different, however, is the great work of Strauss. When an agriculturist takes an old field that has been cultivated, with a view to create a new garden and plant his crop, the first thing he does is to plough it deeply and eradicate all living vegetable matter, in order to sow his seed in clean soil. So, when the middle of the eighteenth century was past, wherein had been a great spiritual crisis—in fact, a judgment, the evidence of which I will give hereafter—the Lord, in

order not to "put new wine in old bottles," commenced a thorough weeding of the soil, by some very heavy subsoil ploughing. The furrows ran from East to West. The head farmer's home was for a long time in France, but his jurisdiction extended over Germany, Italy, and elsewhere; he even ran a furrow to Moscow. The Lord employed others besides the ploughman; for before he put him to his use, he had consulting engineers as to the best method of cleaning the ground. He had one Hobbes, one Voltaire, and a host of like persons; even subordinates, such as poor Paine. They prepared for the ploughman, and after his work was ended, it was found he had betrayed his trust, and tampered with the weeds, for when he commenced, he found all of them, from the pope-weed to the priest-weed, eradicated from the soil; but he subsequently cultivated some, whereupon it became necessary for a new school of spiritual engineers to engage in this work, and they were established in Germany, principally because these men presented the best mental attributes for the work—a readiness to hate Christ, as opposed to the intellectual natural man, and moreover a marvellous conceit that the intellect of the world was woven out of the German brain, which is a large one. Their dislike to the orthodox Christ was somewhat excusable, because the German mind is penetrating, analytical, and of much inventive power. They were discriminating, and they could not but see that the Christ presented to them at that time was false in historical basis, and that Christ in history, differed entirely from Christ in the church; hence the school of German theological philosophers, which may be said to have culminated in Strauss,

especially in a critical character. When I purchased Strauss's work to read, a friend shook his head at me, with the remark: "Ah! you will find him a hard nut to crack." He was mistaken in one point of view, and not in another, for he was like Strauss himself, an utter materialist, incapable of receiving any evidence except such as is tangible to the senses, and unable to understand the Scriptures in any other light than that of the narrations of men written for their various purposes, in a natural manner. For this class of men "Strauss is a hard nut to crack," for he shows that if we accept the evangelical writings in the character of ordinary history, there are difficulties in the narratives not to be overcome. But to those who regard the writings as inspired, and that the Scriptures are written in a style peculiar to themselves, and receive the fact of a spiritual as well as a natural existence, the objections of Strauss vanish like the morning mist before the noonday sun, and Scriptural history may be vindicated.

There is much to be said of Strauss's work; it is of vast use, every theologian should study it, and *be capable of answering* it. For to this section of Biblical literature, the world is indebted for collating every substantial objection, every apparent conflict, with the criticisms on the same, relating to the Gospel history. And this is all done under the specious cloak of fair criticism; but I was often reminded of some musty old machine of a lawyer, with a fee in his pocket paid him especially to find flaws in his adversary's case. The alibi dodge, however, he did not dare to try; he admits the existence of a man Jesus; but his general unfairness, his efforts to prove discrepancies often in

vain, were rather disgusting than otherwise. He has three weapons which he thrusts in covertly, whenever he finds an opening. They are the words "legend," anecdote, and mythos, and of this compound he builds up the whole fabric of the Scriptures. The coolness with which he suggests what Matthew should have done to avoid this inconsistency, how Mark foolishly copied Matthew, how the author of John's Gospel was led into error, and poor Luke might have avoided his disagreeable position, is truly refreshing, and reminds me of that editor who is continually advising the various sovereigns of the world what they should do under existing circumstances.

Although Strauss makes some palpable mistakes, and assumes positions not warranted by history or philosophy, yet, considering the magnitude of his work, they are not as many as might be expected. I shall not criticise it farther, because the positions that I shall assume on the points he mostly controverts, will in themselves answer him.

Yet the Christian world is more indebted to Germany and her skeptical writers for light respecting the Scriptures, than all the orthodox commentators from the age of the Fathers to their time; for their attacks and their assiduity in their efforts to overthrow Scripture have led to the formation of nearly all the intelligent Biblical literature that we have; for when they did not themselves furnish that light, they opened the avenues and stirred up a new field of Christian inquiry, showing that God uses whom He will.

This is about the sum of the treatment of Jesus in modern history, all of which the reader will find for

himself in the Gospels, and from these writers we find him, as the Saviour, as the Man Jesus, the Son of God; as a myth, an allegory, and lately as a fanatical carpenter of enlarged ideas and heart, founding a new religion. We find no history of the Christ in these pages, only the life on earth of Jesus the Man, and Jesus the Saviour and Son of God.

CHAPTER II.

JESUS IN ANCIENT HISTORY.

THE history of Jesus may be said to be confined entirely to the Scriptures, for in profane writings we have but one glimpse of him—that, however, a very important one. If his story was to be found in the Bible alone, the great army of skeptics would, with a show of triumph, ask, How is it that no record of his life is found with his contemporaries? This is met, and successfully repelled, by the reference to him in Josephus, Ant. Jews, B. XVIII., ch. iii., sec. 3., which says: "Now there was about this time Jesus, a wise man—if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was (the) Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the Cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had told these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named after him, are not extinct to this day."

This was written within fifty years of the ministry of Jesus, and is conclusive testimony to his existence and earthly character. As a matter of course, such a record

could not pass unmarked by the poisoned shaft of skeptical doubt and insinuation. This school has assumed and declared it to be a forgery. Inserting a forged interpolation like this in a prominent work like that of Josephus, is easily, but stupidly charged, for it is an impossible feat. This, in particular, will not stand the test of criticism. Men forge documents to bear upon their present day, not with a view to the future. Had a fraud been perpetrated, it must have been in the first century, and by a Christian. Now, it is very evident that a Christian of the first century could not look forward to a skepticism on the existence of Jesus, for in his day the real or mythical existence of Jesus was within his reach, and there was no ground for looking forward to a different state of belief; in fact, it is not in the nature of man to manufacture lies to act upon future generations; his lies are the produce of his present selfishness, and intended for the use of self, and he cares nothing for future generations. Only the good and true work for the future. But, apart from this reasoning, in itself sufficient, there is ample proof that the passage was in the earliest copies of the work. Even Renan admits it to be genuine, but intimates that it has been tampered with by the addition of the words, "If it be lawful to call him a man," for which he has no authority better than his exuberant fancy. A reference to Christians taken from this passage is in *Tac. Annal.* Lib. XV., ch. xliv., A. D. 110, and in A. D. 147, Justin Martyr refers to it in Dialog. cum Trypho., p. 230. After which it is frequently found referred to.

We next have the apocryphal books of the early day of Christianity, books rejected by the councils that

selected and formed the canon. It would not do, however, to form our estimate of these books from the fact of their rejection, for when we consider the character of these councils, we find them composed of the worst elements of humanity. Those that have the power and money of their day, under their control, necessarily become the victims of the greed of gain ; more so in that corrupt age than now. And ere the third century was passed, Christianity was but a name, and the priesthood had succeeded in getting the control of the world. They were the aristocracy of power and wealth, and so continued until the Reformation, and, in fact, until the judgment on them of the French Revolution. No conventions were ever so rife with passion, hatred and violence, and none begat more murderous results. The history of the Arian and Athanasian controversy lets the reader into hell instead of heaven ; where one would suppose a church controversy would be found. Therefore, aside from their rejection, they are of a very mixed character. And it may be that these councils were guided to keep the canon nearly right, for we find that God told Abram that ten righteous men would save Sodom. Probably in these councils of four hundred and three hundred and eighteen, there may have been ten righteous men ; but I think it doubtful. Some of the writings of John barely escaped their bloody pruning-knife. They would probably have done more harm than they did, were it not that the canon was so well determined in the days of Origen, two hundred years before their schemes were concocted. Several of these books were regarded with much favor by some of the early Fathers.

The Epistle of Barnabas, the companion of Paul, is cited by Origen, Eusebius, and Jerome; and is quite equal, to say the least, to some of those of his friends, which are retained. That of "Hermes" is quoted by Origen, and Ireneus, and others.

Their utility, however, is not seriously marred by their expulsion from the canon, for if they have the word, they survive, and will do their office. However, they generally serve as specimens of the religious literature of their day, and in that character are a prominent foil to show the great superiority of those books of the New Testament, wherein the inspired word comes from the highest source. So far as they give anything in relation to Jesus, they are but a collection of the wildest and most ridiculous legends, showing that in the first centuries of the Christian church the Scripture was totally misconceived by the masses, and a grossness pervaded the minds of men, only appreciable by a comparison with those of the present day, in the lowest scale of spiritual intelligence.

Therefore, it is to the Scripture, and mainly to the Gospels, that we must look for anything reliable concerning our subject.

The church of the present day claims that all the contents of the Bible, both Old and New Testament, are plenarily inspired, and are the word of God. Yet it stultifies itself, by degrading these writings to the level of ordinary compositions in their method of conveying ideas. We all know how the historian conveys his ideas to his readers; he does it by the common method in use among men, of using language. But what right have we to assume that this is God's way,

or to assume that, if he inspires man to write, he controls him to write after the manner of men? But admit that he does; he selected for the vehicle of his word the Hebrew language, with its customs, style of speech, *and method of conveying ideas.* This language, and its method, has been dead in its purity two thousand years; whereas we need run back but two hundred years to find the English language unintelligible, both as to idiom and sound. With regard to the Hebrew, I speak elsewhere, but I mention this to show the great error of reading Scripture as you would read Hume's England.

Again, some will admit a mysterious style in the Old Testament, but treat the New as modern literature. This is wrong; Scripture is Scripture, and has its own peculiar method, probably much deeper than we shall probe for some centuries; for it is not to be supposed that man with his finite mind reaches the depths of the words of the Infinite at one dive.

Hence, we must go in as deeply as we can, and we will find the Gospels composed of the same material, and but a continuation of the Old Testament, and though said to be mostly written in another language, its scenes, its characters, and its personal are all Hebrew. And I shall endeavor to show that while one story is told in the letter for certain uses, which have mostly served their day, beneath it there is a richer mine, and one more worthy of the present age. The time will doubtless come when man will find still more within them.

I shall therefore assume that the Gospel according to Matthew is what it purports to be—a history in its

letter which covers Scripture. I mean by Scripture, that which is written by man, after the manner of the Hebrew Bible, and controlled by the spirit of a power the highest yet known, supposed to be the spirit of God. I shall accept this supposition as true, for it is one impossible to prove, except on faith. This controlling inspiration may be plenary or partial; much depends on the spiritual altitude of the man. Inspiration, therefore, is not so much an arbitrary proceeding of God as an indication of the state of mankind. When the age is gross and material, inspiration ceases, because man is removed from God; but as man becomes elevated, he touches the plane of inspiration. Again, this may be a general law; yet God in his providence uses whom he will, and hence the work of his instruments is not confined to the Bible or to any age. Yet, when man recedes from him, his works are not demonstrative.

It is usual among church people to believe and say, that all this phenomenal part of Christianity was confined to a certain period long past; they call it "Bible days"—quite an indefinite term. If this is true, the present age is in a bad way, if we are to believe Solomon, who says: "When there is no vision, the people perish" (or are made naked). Prov. xxix. 18.

The Gospel according to Mark, in its character, is the same as Matthew; but it is not, as many suppose, the history of the same events, with such divergences as would necessarily occur from two witnesses. The purport of the book is different from the others, and although many of the incidents told in Matthew are repeated, and some of the things told differently, it is

because it is necessary for the truth of the literal history, while its more interior reading relates to a different phase of the same subject. They bear about the same relation to each other as Chronicles and Kings. Why should God or men tell the same story three or four times, and with apparent discrepancies?

Luke's Gospel begins with the statement that he is about to write a history from hearsay, "having had perfect understanding of the things from the very first," for the benefit of his friend *Theophilus*; or, as Luke expresses it, "in order, most excellent Theophilus, that thou mightest know the certainty of these things wherein thou hast been instructed." Now this is a perfectly Hebraic style of conveying an idea under the cover of a proper name. If this was written for Luke's friend, Theophilus, then it is merely a private letter out of place; but it is written for every Theophilus, which name means "friend of God," or "lover of God." This book has many details not found in the other, and differs more than the two preceding from each other. The character of these Gospels will more clearly appear in the elucidation of certain points from them. Luke likewise wrote the Acts, which is Scripture.

John's Gospel is essentially different from the others. It tells us nothing of the history of Jesus. It deals with the Christ. It applies to a later period in the church history, hence was near being rejected in the ages when it was not understood. It must be read in the light, for when the light shines in darkness he is not known. There are many characteristics of the other Gospels wanting in John. There is no demonology. There are no *spirits*. There is but the one

spirit. There are no exorcisms. But all this will appear as we progress.

Let us now proceed to our subject as found recorded in them. Jesus was born in Bethlehem, a town near Jerusalem. Matt. ii. 1, and Luke ii. 4. His parents, Joseph and Mary, went thither from Nazareth to be *enrolled* under an edict of Augustus Cæsar, by which all the Roman world was to be taxed. After the return of the parents from Egypt, where they had gone with the child to evade the order of Herod to kill the first-born, they went home to Nazareth, and there Jesus lived; hence he is called "Jesus of Nazareth." He was born in the year 4163 from Adam, in the last years of Herod. The period is definitely marked by Luke iii., 1 and 23, where we are told, in the 15th year of Tiberius, Jesus began to be about thirty years of age. There have ever been two great conflicting kingdoms—one of Christ and the opposite one of Satan. It is essential for the predominance of the latter, that the evidences of the truth and existence of the former kingdom should be destroyed; hence they endeavor to tear away every foundation-stone. The birth at Bethlehem has been assailed with great vigor by Strauss, Renan, and others. Not that there is any foundation for disbelief, but *because it is a corner-stone of the edifice.* Bethlehem means the house of bread. Jesus was the bread of life, and throughout the history of Bethlehem it will be found to embody an idea of an elevated place whence flowed life, good things, and truth. Rachel, a mother of the church, was buried on the way thither. On a proper investigation of the text in its connection with history, it will be found there is perfect harmony, instead of

conflict, as the German skeptics hold. Luke furnishes us with the data, 2d ch. 1st v., "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be enrolled (for taxation). And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed (enrolled) with Mary, his espoused wife, being great with child." Now the enrolling took place about the time of the birth of Jesus, the decree was one year earlier, and the taxing which caused a revolt when Cyrenius was governor, occurred ten years later. This I will show. In the apocryphal Gospel of the "Infancy of Jesus," a work quoted by Eusebius, Athanasius, and others, we find (ch. i., 4) that the decree was promulgated in the three hundred and ninth year of the era of Alexander. If this were from Alexander's death, it would be conflicting with all parties, but we know no such era. It evidently means the era next succeeding, from which they counted. (See Maccabeus.) That is the era of the kingdom of Syria, formed out of the disrupted Alexandrian empire, some three hundred and ten years before Christ. This would make the decree one year before the birth, and in the last years of Herod. This is conclusively shown by Josephus, whom Renan quotes with zest to show an error of ten years in Luke, because the taxing took place under Cyrenius, who was ten years later, or in the thirty-seventh year after

the battle of Actium. But these writers do not read enough of their authority. In Ant. Jews, B. XVIII., ch. i., sec. 1, we find after the deposition of Archelaus from the ethnarchy of *Judea*, Cyrenius, a Roman senator, came himself into Judea, to govern, etc., and settle the affairs. He then proceeds to tell us: "Although at the beginning they took the report of a taxation heinously, yet they did leave off any further opposition to it, by the persuasion of Joazar, who was the son of Boethus, and high priest. So they being over-persuaded by Joazar's words, gave an account of their estates, without any disputes about it." He then proceeds to tell the story of Judas, the Gaulonite, who raised a revolt about the taxing at this later period.

By turning to B. XVII., ch. vi, sec. 4, we find Joazar, who persuaded the people to be quiet under the enrolling, was appointed high priest by Herod, in the place of Matthias, whom he deposed, and Herod died within a year or two of the birth of Jesus. Archelaus immediately after the death of Herod deprived Joazar of the high priesthood. B. XVII., ch. xiii., sec. 1. Hence we see that the enrolling commenced in the days of Herod, before the birth of Jesus, and proceeded quietly up to the time of Cyrenius, when the collection of the tax caused the revolt of Judas, the Gaulonite, and then the "taxing came to a conclusion," a period of ten years. Subsequently to his deposition, Joazar was again made high priest by the multitude, and was again deposed by Cyrenius. Therefore Joseph and Mary went up to the city of David to be enrolled, ten years before the day of Cyrenius, when the taxing took place. There is nothing strange or conflicting in this

part of the history whatever. It would indeed be a palpable blunder for Luke to make, regarding an event of his own day, to set the birth of Jesus ten years too late.

But others, among them Dr. Campbell, translate the passage, "This first register took effect when Cyrenius was governor of Syria." And some render it, "And this enrolling *was before* that made when Cyrenius was governor of Syria." This reading is well sustained in Whitby and Lowman's notes; but neither is necessary, for there is no question as to the words enrolling and taxing, and it is manifest that the time that Joseph went up refers to the first enrolling. The reason why Jesus was born in the city of David will be apparent to the reader when he has gone through this work, for it is in keeping with the symbolic character of the history. When the ark was recovered after its capture by the Philistines, it rested in the city of David until the temple was finished at Jerusalem. The ark represents Christ throughout the history of the church, and he is developed in another shape after leaving the city of David.

The incident of the flight into Egypt from the jealousy of Herod, besides the historical statement, is easily accounted for. These pagans were star-god worshippers. They recognized seven planetary gods, and the twelve signs of the zodiac, as terms of destiny. The prevailing god was the planet in the dominant sign, which, in Herod's day, was Aries, but approaching Pisces. The augurs divined in this manner: When one planet moved into a sign before the reigning god had abdicated or passed out, and formed

what astronomers called a conjunction of planets, they predicted that a god or sovereign was to be born, and invade the right of the reigning god or sovereign. Such was the case some three years preceding the birth of Jesus. There was a conjunction of Jupiter and Saturn in Pisces; hence Herod thought to cut off the intruder. This conjunction re-occurs according to Kepler, in eight hundred years, and it took place immediately before the birth of Moses, causing Pharaoh to take the same precautionary measures.

THE BIRTH OF JESUS.

I think this subject has been wholly misconceived, and perverted by a too literal apprehension of the Gospel, as though it was ordinary history, instead of Scripture. It is found in Matt. i., 18, and Luke i., 27,

The first question that presents itself in this investigation is, were Joseph and Mary married, or only affianced, when presented to us in Matthew? I answer, they were undoubtedly man and wife, for we read in the nineteenth verse: "Then Joseph her *husband* was minded to put her away privily. And the angel said to him: Fear not to take unto thee Mary thy wife." In Luke we find her called a "virgin espoused to a man whose name was Joseph," etc. And the angel came in unto her, and said: "Hail, thou art highly favored, the Lord is with thee, blessed art thou among women." And the angel said to her: "Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." When Mary heard him, she said, being perplexed (twenty-

ninth verse): "How shall this be, seing I know not man?" Then the angel said: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." From this statement it is evident that they were not yet married, but only espoused when presented to us in Luke. And the angel spoke of that which would be in the future. There is no immaculate conception here, any more than there was with Hannah, the mother of Samuel, or Sarah, the mother of Isaac; but, as with them, the angel foretold the conception, from the grace or mercy of the Lord; but he also added, that the "Holy Ghost will be upon thee," with the power of the Highest; but it does not intimate that the Holy Ghost begets the natural child. Without reference to Matthew, the immaculate conception theory could not be based upon this.

We return to Matthew, and there read: "Before they came together, she was found with child of the Holy Ghost. And then Joseph was minded to put her away *privily*, because he was a *just* man, and not willing to make her a public example." Had she been with child at that time, it would have been just under the law to put her away publicly. And that he thought of putting her away privily, but leaves the inference that he was perplexed at their novel position, and that she had not yet conceived naturally. "The angel said unto him, Fear not to take *unto thee Mary thy wife.*" They could not *then* have known that Mary was with child, because we find from Luke and elsewhere, that this is nine months before the birth; hence at a period when a woman cannot be aware of her pregnancy. But she already knew from the angel that she was to

bear Jesus. Man is dual in his nature, as before explained. There is the spiritual or internal, and the natural or external. So with the infant Jesus. Mary the mother, as to the inner man of Jesus, the spirit, was with child by the Holy Ghost, and when she conceived the natural child, the spirit of God, which had overshadowed her, became the internal spirit of the child.

"And Joseph took unto him his wife," and then, in view of the holy and miraculous circumstances, knew her not again until after the birth of the first-born, Jesus. A fair reading of this story, with some knowledge of Scripture, and its mode of expression, precludes the gross dogma of the immaculate conception, brought forth in the darkness and superstitions incident to the Roman Church before the Reformation.

It may be asked, why was Joseph minded to put her away privily? I answer, because they neither understood or fully appreciated their novel position. As is said of Mary, when the angel addressed her: "She cast in her mind what manner of salutation this should be." Nor did Joseph know, under such extraordinary circumstances as these angelic communications, but she was to bear a child without his paternity. Aware of the agency of God, he thought to put her away privily as a duty; not that he suspected her chastity, but he thought that she was *enceinte* already by the Holy Ghost, and would avoid public scandal, as few would believe it; whereas the spirit of God only was there, to be embodied in the child of her conception.

I am not disposed to discard this dogma as impossible, for, in that point of view, it seems quite otherwise

with God. When we see how external circumstances, operating on the maternal mind, form the future of the offspring ; when we find the laws of gestation so little known by those who make it a study, as evinced by the variety of theories, on some points, we may readily go a step farther, and say, that a female who sees angels, through the operation of a strong conviction that she is to be with child by the Holy Ghost, may become so. Who has not seen children marked and marred by sudden frights and hideous sights presented to the mother about the period of conception? The story of Jacob, and the ring-streaked and speckled cattle, is founded on this law. But I discard it as unscriptural, in conflict with many passages in the New Testament, and altogether unwarranted by the text. Moreover, it is entirely pagan, and not Hebraic. First it is opposed to the Scriptures. Luke does not tell it ; neither does John or Mark. But they do say otherwise. First we find in Matt. i., 14 : " Jacob begat Joseph, the *husband* of Mary, of whom was born Jesus ;" and Luke iii., 23, says of Jesus: (" as was supposed) the son of Joseph." In Luke ii., 48, Mary designates Joseph as the father of Jesus, thus : " Behold, thy father and I have sought thee sorrowing," and in the forty-first verse Mary and Joseph are called his parents. In John i., 45, he is called, by Philip, the son of Joseph. If it be said that this was but a manner of speaking, it may be answered, how could Jesus otherwise be the son of David ? for they did not reckon their genealogies through the female line And I will show hereafter that Mary was a Levite, and not of the house of David by blood, but only by apportionment. And again, how would he be the son of

man? for by the immaculate conception theory, he is only the son of God. The doctrine is not only in conflict with the Gospels, but with the teachings of Paul; in Romans i., 3, he says, speaking of God: "Concerning his son Jesus Christ, our Lord, which was made of the seed of *David, according to the flesh*, and determined to be the son of God, with power, according to the spirit of holiness, by the resurrection from the dead." And when, in Gal. iv., 4, he speaks thus: "But when the fulness of time was come, God sent forth his son, made of a woman, made under the law, to *redeem* them that were under the law," he refers to Isaiah vii., 14, and Mic. v., 3, where under a feminine figure of speech, the church is spoken of. And lastly common sense, and a necessity for departing from it, are wholly wanting in this miserable dogma, so richly improved upon by its pagan mother, within some ten years, by a *bull*, that Mary, the mother, was likewise a subject of miraculous conception. Give them time, and they will run their line of miraculous conceptions down to mother Eve.

Matthew, who understood the Scriptures better than we do, when he was illuminated, says in explanation of his language regarding the birth of Jesus, that it was in accordance with a prophecy in Isaiah vii., 14, saying: Behold a virgin, *almah* (on this word I speak hereinafter)—meaning a yet unmarried woman—shall be with child, and shall bring forth a son, and his name shall be called Immanuel; or, God with us." If this received a literal interpretation, it only says a virgin mother shall conceive, etc., that is, one who had no previous children; but this is not the meaning of it, as already stated. The church is always referred to

under a feminine form of speech ; of this more hereafter. And in a chapter on the church, it will be seen, that *a son born*, is a necessary incident to each stage of the church. This symbol is frequently found in the prophets, especially Isaiah and Jeremiah. And a new church, or new day or phase of the church, is styled a virgin ; for instance, in Isaiah xxiii., 12, " Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon," and in xlvii., 1, " Come down and sit in the dust, O virgin, daughter of Babylon," etc. ; " sit on the ground, there is no throne, O daughter of the Chaldeans." And in Jeremiah xiv., 17 : " For the virgin daughter of my people is broken with a great breach." And in Lam. ii., 13 : " What thing shall I liken to thee, O daughter of Jerusalem ? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion ?" etc. The virgin in all these passages symbolizes the church, the virgin church, to whom a son was born ; hence Isaiah uses the figures, as he does in several other instances. Hercules, Romulus, Alexander, Pythagoras, Plato, and many other gods and demi-gods of the pagans, were virgin born. These gods required a mysterious clothing to adapt themselves to the opaqueness of the pagan mind. The idea has its inception in the entry of certain planets into the sign " Virgo." But there is nothing in the history, purpose, or character of Jesus requiring such nonsensical appendages ; it does not help the ignorant, it but intensifies the darkness ; and it is time that Protestants give it up. Had it been true of Jesus, it would have been well known in Nazareth, where he was frequently spoken of in his relationship to his parents and his brothers ; but not a

word of the miraculous was ever claimed by the slightest intimation by Jesus himself, or his companions. When the people said, who were astonished at his wisdom, and his doctrines, and his mighty works, "is not this the carpenter's son?" no one denied it; no one said: "This is the son of God only, and Joseph is not his father; not one, for the idea was not then born in the Christian mind.

A bane of Christianity has been that branch of orthodox theology, which, assuming to embody all truth, and to be Christianity itself, requires certain beliefs—or damnation. Among these beliefs, was the literal reading of the Bible as the only word God. This has so offended the common sense of reflecting men, that they reject *that Christianity*, for they could not but see that, if the Bible was the word of God, its truths were clothed in symbols. These men ask theology, How is this, or that, in the Bible? And theology will sometimes answer "It is the word of God; we must not inquire into the mysteries of God, but you must believe it as you find it." Tom Paine asked theology, "How is it the genealogy in Matthew and Luke differ?" Theology says, "One is the line of Mary." Inquirer replies, "But your commentator, Henry, says, 'the Hebrews did not reckon genealogy through the female.'" Again he is asked, "How is it, that Paul said that Saul reigned forty years, when it is evident, from the Old Testament, that he did not reign half that time, nor a quarter of it?" Nevertheless theology ignores the incontrovertible data of the Hebrew Scriptures, and follows a misconception of Paul's words, who tells them, as plainly as man can speak, not to follow the *letter*—

yet, if you tell literal theology that although Paul says forty years, it is not true, you are a heretic, and damned. And hence the poor heretic is forced to reject one or the other, or believe two writers, that tell opposite stories. Theology has not explained the matter to this day—see chapter on Chronology. If orthodoxy would come down from its high seat in the Synagogue, doubtless the Father would enlighten it. Until then, it hangs around the neck of Christianity like a millstone—because orthodoxy forbids free thought, free investigation—and demands slavery of mind of the many to the few; it is the bantling of an era of ignorance, on which it builds to keep dominion. I find no conflicts of statements in the Bible; on the contrary, I find every one harmonious; but to reconcile the *apparent* conflicts, I shun orthodoxy as a pestilence, for in it the conflicts are retained, and not harmonized. Happily, this spirit is rapidly dying in the church.

The cases of Sarah, Hannah, and the wife of Manoah, are frequently referred to as types or parallel cases, of the birth of God-given sons. But all these cases differ from that of Mary and Jesus in this, that they were old women and barren, and Mary was a young virgin. Follow now the idea that these mothers symbolize—days of the church, and the significance of this difference will be apparent. God told Abram, directly, that he would give Sarah a son; and when Isaac was born Abram was one hundred years old, and Sarah was ninety, and she had been barren. Gen. xvii., 15. So was Manoah's wife barren; and an angel appeared to her, and she bare Samson, a Nazarite. Judges xiii., 2. And the mother of Samuel was barren also; but the promise

of her son came through the high priest, Eli. In the case of Mary, however, there was no previous barrenness, no prayer for a child, because Jesus was a free gift. We will now review the difference between Matthew and Luke in

THEIR GENEALOGIES.

This subject has long been a stumbling-block to theologians, and a triumphant harvest for skeptical writers, from the fact of the Protestants taking the erroneous ground that one line was the genealogy of Mary, and the other that of Joseph, and thereby supporting the immaculate conception dogma; for they deemed it essential to keep the line of David in the blood.

It is rather a stupid position, however, for the skeptics to take, that Matthew and Luke should differ ignorantly, for it must be conceded that Matthew's Gospel had priority a few years, and Luke was an educated man, writing for a small community; he could not have been ignorant of Matthew's Gospel and of the line of descent given by him; hence, differing, we must infer that they have a different import, and are not intended to tell the same story—which they do not. And, what they wrote must have been fully understood in their day; for none of the learned Jews have attacked Christianity on that line. We, who are educated under the shadow of the English common law system, are too slow to conceive any other rule of descent but that embraced in it. Yet there are other systems that may be quite as good—systems which existed before the English common law (unfortunately)

was born. That in Matthew's Gospel is evidently the history of the legal line of the son of David, the Messiah foretold in the prophets. In fact, the purpose of his book would seem to be to record the fulfilment of prophecies ; for, more than either of the other evangelists, he refers his history to its prophetical inception. In Luke, on the contrary, we find more of detail, a filling in of the picture ; and he gives us the line of Jesus in its natural blood descent.

This difference grows out of the Hebraic system, which is found in Deut. xxv., 5, 6 : "If brethren dwell together, and one of them dieth without children, the wife of the deceased shall not marry to another ; but his brother (next of kin) shall take her, and raise up seed for his brother ; and the first son he shall have of her, he shall call by his name, that his name be not abolished out of Israel." This law is referred to in Mark xii., 19, when the Sadducees asked Jesus respecting the seven brothers who had each taken the same wife in succession. A practical illustration, however, is furnished us in the book of Ruth, Naomi's daughter-in law, the widow of Mahlon, who was the son of Elimelech. After the death of the two latter, Naomi and Ruth returned from Moab to Bethlehem, and they found there Boaz, a kinsman of Elimelech and Mahlon. And Ruth sought him, and he thought to marry her ; but he first said, "He that is a nearer kinsman than I must be asked to take thee ; if he will take thee, thou shalt follow him, but if he refuses, I will marry thee, according to the law." When the kinsman was come, Boaz said, "Dost not thou retain the inheritance of Elimelech and his sons?" He confessed that he did

retain it, and that he did as he was permitted to do by the law, because he was their nearest kinsman. Then said Boaz, "Thou must not remember the law by halves, but do everything according to them; for the wife of Mahlon is come hither, whom thou must marry, according to the law, in case thou retain their fields." But this he did not wish to do. "So the man yielded up both the fields and wife to Boaz, who was himself of kin to those that were dead, alleging that he had a wife already." I copy mostly from Josephus; but the same in substance is in Ruth iv. Boaz begat Obed, *as the son of Mahlon*, and Obed Jesse, and Jesse David. In this we may see how a divergence takes place. David is the legal son of Mahlon, but the natural son (gr. grandson) of Boaz. Therefore the woman said, "There is a son born to Naomi." Ruth iv., 17. Another circumstance to be considered is this: The Hebrews generally had more than one name, especially when one contained the letters of Jehovah, which they deemed unlawful to utter; so likewise they frequently were called by a patronymic. This would lead to an apparent discrepancy where none existed.

Under this law it will be easily seen how the lines of descent may differ. Matthew begins at Abraham, and Luke with Adam, and they agree to David—Matthew not reckoning Obed the son of Mahlon, but Luke calling him the son of Boaz, but when we come to Salathiel, where they unite again, this principle will explain it: Neri took the widow of Jeremiah, and raised a son to him, who was also the son of Neri—and the same way with Heli and Jacob, the fathers, legal and natural of Joseph. But this is not the only import

of this divergence. They give, as they intended to, two lines of descent, in accordance with the dual nature of Jesus. We may notice the different language employed by the evangelists. Matthew says, "Jesse *begat* David, and David *begat* Solomon," whilst Luke says, "Nathan, which was the son David, which was the son of Jesse," etc. So we read in Gen. v., one begat another, until a new crisis, when a son is born. Now the "Son of Man" is the inner principle the inner man, and he descends from Nathan, which means "given of God;" because the inner man alone is given of God. Hence Luke's line is the genealogy of the inner man, the spiritual man; whilst Matthew's, who comes through the kings, who were external types of the church, represents the line of the external or natural man, as to the church. This is likewise the genealogy of the church, of which Jesus was the son. Whilst Christ was the bridegroom of the Christian church, the Spirit of God, which became Christ, was the husband throughout of the church from Adam.

Prophecy foretold the birth of this *son*. Hence every woman in Israel was emulous of being the mother; to this end, extreme care was taken with their genealogical records, every family being registered. The books of Chronicles, Ezra and Nehemiah, prove this statement. Josephus in his first book, against Apion, 7th section, records the fact, of the great vigilance bestowed on this subject, and says respecting priests. "He must propagate of a wife of the same nation;" "He is to make a scrutiny, and take his wife's genealogy from the ancient tables, and procure many witnesses to it." Josephus, of his own life, says: "The family from

which I am derived is not an ignoble one, but hath descended all along from the priests; and as nobility among several people is of a different origin, so with us, to be of sacerdotal dignity is an indication of the splendor of a family." And he writes: "Thus have I set down the genealogy of my family, as I have found it described in the public records." Thus we find that every Jewish family had a public record of their descent. Ezra ii., 62, tells us, that among those who returned from the captivity, some had taken strange wives: "These sought their registry among those that were reckoned by genealogy, but they were not found." But after the Messiah the necessity for this had ceased, and Paul says, in 1 Tim i., 4: "Neither give heed to fables, and endless genealogies;" and again in Titus iii., 9: "Avoid foolish questions and genealogies." Their purpose being to prove the line of the Messiah, and that was accomplished.

Matthew tells us there are fourteen generations from Abram to David, fourteen from David to the captivity, and fourteen thence to Jesus. This read literally is too palpable an error to have been written unwittingly, hence it has its significance in the peculiar system found in the Scriptures. Here are forty-two generations, the same number as there are reigns from Adam to David, and of the forty-two sons or builders, see hereinafter. Forty-two represents a period of six weeks, that is, six working periods; the seventh being of rest makes the Jubilee term of forty-nine years.

When we find such statements as these, it becomes evident that the true sense of the Scripture is found, as Origen held, in an allegorical interpretation. I have

already shown that Paul so received them; hence his remark that "the letter killeth, the spirit giveth life," and this method of interpretation was almost universally adopted by the early Christian church. Origen attributed a threefold meaning to the Scriptures: corresponding to the principle of the trinity in man—the literal sense, answering to the body, or external man, the merely intellectual animal. This was formed to cover that which was within, and was the most worthless so to speak. Then he had a moral sense, corresponding to the soul. This is really the allegorical and symbolic. He then had a mystical sense for the spirit, and this is the deeper spiritual sense of the word. He also held that "a spiritual truth often exists embodied in a corporeal falsehood;" that is to say, the literal was fictitious for the purpose of symbolizing the deeper truths. (See Strauss's Introduction, p. 14, 4th Ed.) Any other reading of the Bible renders many of the narratives in the book akin to blasphemy. To tell the story of David and Uriah, and call David a man after God's own heart, is monstrous; so the history of Lot and his daughters, who were the progenitors of Jesus. Hence, we find the names all containing a part of the story with which they are connected, in the meaning of the word, apart from their office, as a proper noun. And so must we read of the Canaanitish tribes and the Philistines as representing phases of idolatry and sin, into which the church fell. Whilst the meaning of all the names in the connection of the main trunk of ascent from Adam to David in the church are in keeping with the subject; so the females always represent churches, in the aggregate or singly. All this will be more fully perceived as we proceed.

We have seen that Ruth, the Moabitess, was a descendant of Lot and his own daughter, which, in the literal meaning, is horrible to contemplate, for she becomes the great-grandmother of David, and thus transmits her blood to Jesus, and through Boaz, the blood of Pharez, who was begotten by Judah through a fraud practised by Tamar, his daughter-in-law. Gen. xxxviii. and Ruth iv., 18. We again have the blood of the other daughter of Lot by her father, through the mother of Rehoboam, the son of Solomon, from Naamah, an Ammonitess. 1 Kings xiv., 21. By the next in Matthew's line, Abijam, we find the blood of Absalom, whose mother was of Geshur, of the tribe of Manasseh; hence we have the blood of Joseph. The same blood comes through Asa. Through Jehoram we have the blood of Jezebel, for his mother was the daughter of Ahab and Jezebel. When we come to Jotham we get the Levitical blood, for his mother was a daughter of Zadok, the high priest, and this blood is strengthened through Hezekiah, Jehoahaz and Zedekiah. From this point it is difficult to trace the lineage, but the probability is, that through the maternal line (the church) the blood of every head of tribe in Israel mingled in the veins of Jesus; he probably had as little of Judah as of any. Zerubbabel and Salathiel, however, in whom the two diverging lines meet, were of the house of David, and, therefore, of the tribe of Judah (Josephus). But, as the legal record which established the inheritance was counted through the male line only Jesus is styled of the house of David and Judah.

Accept Matthew's Gospel as literal history only, and

its credibility is considerably marred by this matter of three fourteen-generation periods; but as Scripture it is another thing, for they have throughout, a system of numbering and counting peculiar to themselves, entirely unique. It is done by one, who in Dan. viii., 13, is called "Palmoni, or, the wonderful number" (Bible margin). The question is, what is a Scriptural generation? That it is a forty or forty-two year term may be illustrated in several ways. One is, that all perfect things have a trinity in them; so of Adam, who was cut off by the flood. The age of that *man* was one hundred and twenty years; and, on the principle of three in one, a man's generation was forty years. Again, the number nine, as already shown, represents the man of the church, and forty years is the ninth of the complete circle of three hundred and sixty degrees.

To have a better understanding on this subject, I will go over some ground which may have been noticed before. The reader must bear in mind the fact of a heavenly church, and an earthly one; a heavenly and an earthly Jerusalem. This is frequently illustrated in the Old Testament. Lev. xxvi., 11, 34, we find: "If you keep my statutes, I will set my tabernacle among you;" but if you go contrary, "Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land." That the heavenly state is a continual Sabbath, may be gathered from the following verse of Isaiah, lxvi., 23: "And it shall come to pass, that from new moon to new moon, and from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord." The Mosaic Sabbath was external, and but typical of the heavenly rest, and was

a sign of the covenant of that church. In the description of Ezekiel's temple, xlvi., 1, he says: "The gate of the inner court that looketh toward the east, shall be shut the six working days; but on the Sabbath it shall be opened," etc. Hence, we have a distinct term for work, and one for rest. The latter is of heaven, while the working time is of earth, to which is added one-sixth more, making seven days; hence, to make the time of earth correspond to the time of heaven, which is the time usually written in the Scripture, we must multiply by seven. Therefore, forty-two indicates a working term, because *six* weeks. Make it Sabbatic by adding one week, and you have the forty-nine, Jubilee term. So three hundred and sixty is an earthly term; add seventy rests, and you have the Levitical cycle of four hundred and thirty years; in these round numbers, six weeks is the eighth of the year. From the Levitical law already quoted, that the people should go into the land of their enemy, if they did not keep the Sabbaths, they (the servitudes) become compensation periods for the Sabbaths neglected. This will appear fully in the next chapter, on Chronology, where we find the servitudes just equalling the Sabbaths—from Adam to Jesus, five hundred and ninety-four Sabbaths, and four thousand one hundred and sixty-three years; four hundred and thirty in Egypt, ninety-four under Judges, and seventy in Babylon. Now, as the times of these generations are earthly times, these compensation periods or Sabbaths must be deducted; and we will have Matthew's generations in harmony with true chronology, which may be seen in the next chapter. The Scriptural term in Hebrew for generation

is תּוֹלְדוֹת *Toldoth*, which word is derived from יָלַד *jalad* to beget, to bring forth. Hence we can trace the affinity with the idea of bearing a son, the significance of which is shown in the fourth chapter; where will also be seen, how the whole Scriptural edifice had forty-two builders, otherwise called sons; and this is analogous to the three fourteens of Matthew. Now fourteen generations of forty-two years each are five hundred and eighty-eight years, and Abram's date is 1948. (*See Chronology, next chapter.*) 1948+588=2536, to which add the compensative period for Sabbaths in Egypt, four hundred and thirty, and the servitudes in "Judges," ninety-four, and we have 3060, the era of David, to which add five hundred and eighty-eight, and we have 3648. Here we must correct the time, as is explained in the chapter on Chronology, all the Scriptural calculations being based on three hundred and sixty days, or circles, to the year. We here make true time by deducting fifty-two years, leaving 3596, the generation of the captivity. Thence five hundred and eighty-eight, and we have 4184, from which deduct a further correction of nine years, and we have 4175, the date of Jesus in the temple.

The question, however arises, why did Matthew omit the kings, Ahaziah, Joash and Amaziah, and this may be discovered in their history. In 2 Chron. xxi., 17 to 20, the death of the last preceding king, Jehoram, and his conduct is shown. Elijah told him of his coming misfortunes, and the Philistines carried away all his *sons*, save the younger, and we read that "he departed without being desired." This translation was made in utter ignorance of its import. It should read, he went

before or without the *desire*. This is a phrase of Hebraism, and refers to a *begotten son*, which is a prominent feature in the edifice of the Messiah, who was *par excellence, the begotten son*. "Yet they buried him in the city of David, but not in the sepulchre of the kings," and Ahaziah was not buried in the sepulchre of the kings, nor Joash ; but Amaziah, who reconnects the line, was buried with his fathers. In this interval Athaliah had destroyed the seed royal. 2 Kings xi. 1.

I think the above is what is meant by the reckoning of Matthew, and when the reader goes through this work, and sees how the principle works throughout, he will probably be more inclined to accept it.

Luke's line, not being in the church hierarchy, is more historical and probably less symbolical, without being included in this system. It is impossibble to trace the names in it from Nathan to Jesus, but I infer from their etymology, they mostly represent the tribes of Levi, Joseph, and Benjamin—the Lord being of the tribe of Judah, in the Hebraic legal sense—and by no means exclusively of the blood of David, or Judah. From Absalom we have seen a double portion of the blood of Joseph, on the maternal side. And there is a peculiarity about this. The daughters of Joseph, that is of Manasseh, presented an exceptional case, and had an independent inheritance, and hence counted their genealogies as the males did. Josh. xvii., 3, 6, 17. The significance of this will be more apparent, when we seek Jesus in prophecy. Levi had not a separate inheritance, for "The Lord is his inheritance." Deut. x., 9. But they were appointed among the tribes. Therefore the law that forbade marriage out of the

tribe on account of scattering the inheritance, did not apply to their females ; hence we read, Judges xvii., 7, " There was a young man out of Bethlehem-Judah, of the family of Judah, who was a Levite." And in this manner, Mary, the spouse of Joseph, was of the family of Judah, but she was a Levite. Why this should ever be questioned, can only be accounted for by the peculiar liberty with which orthodox theology slurs over the Scriptures, when they do not by their interpretation coincide with their dogmas. Now, I hold that the Scriptures are true, and when Luke tells us that Mary was a cousin of Elizabeth, it is not intended as the idle word of tea-party gossip, but it is given for a purpose. When things in the Scriptures are not literally true, they are told in such a manner, or are such things, that any person of ordinary apprehension can perceive that it is merely the vehicle of an interior symbolism; but of this there can be no such purpose—therefore it means what it says, and its purpose is to give us the status of Mary. Luke i., 26–36. Elizabeth was of the house of Aaron, for she was the wife of the high priest, verse 27. The family of Joseph and Elizabeth are given with particularity, and it was unnecessary to say more, than that Mary was the cousin of Elizabeth.

The error of placing Mary as of the blood of David has been very detrimental to truth ; and theology has lost much more than it has gained by it, however innocently done, because, although Jesus was to be of the " lineage of David," he was likewise to be high priest, and when you sunder this lineage which properly comes through the maternal (church) line, you destroy

the beautiful harmony of the Hebraic system. Hear Paul on this subject. Hebrews, v., 4–10. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also, Christ glorified not himself to be made a high priest; but he that said unto him 'Thou art my son, to-day have I begotten thee.' As he saith in another place, 'Thou art a priest for ever, after the order of Melchizedeck." Again vi., 1–24, "For this Melchizedeck, king of Salem, priest of the Most High God, who met Abraham, returning from the slaughter of the kings and blessed him; to whom Abraham gave a tenth part of all: first being by interpretation, king of righteousness, and after that also king of Salem, which is king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a priest continually. * * * * If, therefore, perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise after the order of Melchizedeck, and not to be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law, for he of whom these things are spoken pertaineth to another tribe, etc. For it is evident our Lord sprang out of Judah of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchizedeck there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life."

Hence it, is, that as the female line throughout the Scripture symbolizes the church, so through this Aaronic

line of priests on the church side, it is fit that the priest after the order of Melchizedeck should descend.

Thus have we the advent of the Messiah in his infancy, and as we proceed we will perceive that he is the one of whom the Scriptures testify.

CHAPTER III.

JESUS IN CHRONOLOGY.

THE three years' ministry of Jesus in the flesh, presents but a portion of his history; much less does it give us the sum of the evidence either of his existence or character. The Old Testament is his record, and he says, "They are they which testify of me."—John v., 39. Moreover, in giving a history of Jesus, respect must be had to the many received opinions of him, predicated more or less on facts and theories pregnant with unbelief in his Divinity. The opposite class have no fewer theories, and have resorted to as many methods to prove his Divinity as the others have to disprove it. From the mass, however, we may glean the fact, that a belief in him is largely predicated on prophecy, and that certain chronological periods point to his advent, "in the midst of years" or in the "fulness of time," and nearly all Christendom look to the seventh millenary age of the world for his second coming. This idea is not founded more on Scripture than on profane tradition, perhaps not so much, for the word millennium does not occur in the Bible, and a reference to the period only thus, "That one day is with the Lord as a thousand years, and a thousand years as one day." —2 Peter iii., 8. On this theologians have predicated, that the six days of generation typify six thousand

years to Christ, and that the seventh is a day of rest of a thousand years, called the millennium, as referred to in Rev. xx. A careful reading of Scripture, however, will show this to be a great fallacy, for Peter evidently used the phrase, "a thousand years," as a figure of speech, following Psalms xc., 4: "For a thousand years in thy sight are but as yesterday." The word here translated "thousand," אֶלֶף *eleph*, signifies a thousand, ten thousand, or myriad repeated; hence, an unlimited great time, or eternity—the primitive idea in the word being "to join many together." Moreover, if you read it literally, you must likewise take the alternative proposition, "That a day is as a thousand years." This millennium idea is really grounded on a false apprehension of Scriptural language, and has more foundation in a legend of the blinded Jews than any other. Neither is there any arithmetical quality in the period having relation to those cycles which govern the Hebraic, zodiacal, or astronomical chronology, for it will be found that these are all governed by the same principles. In fact, it is a purely arbitrary period, founded on the traditions of the Talmudists and Jews, who asserted that Christ should come some six thousand years after Adam; hence, having come at the end of four thousand years, he was spurious. So largely has this notion prevailed, that theologians have compiled chronologies and distorted the text to prove the theory of these Jews correct. An interesting one of this character is by G. Scyfforth, endeavoring to prove by astronomical calculations derived from Egyptian and Babylonian papyri and monuments, the creation at five thousand nine hundred and three years before Christ. These astronomi-

cal data are probably correct and undoubtedly valuable, but they neither prove the beginning of the world nor its creation in the days of Adam. They show, however, the first recorded configuration of planets at that age. But he goes much farther to carry out his six-thousand-years theory; he repudiates the Hebrew and follows the LXX, and even violates that. He asserts, with some show of reason, that one "Akiba" corrupted the editions of the Hebrew text, then extant, some fifteen hundred years, in the patriarchal ages, in order to throw Christ out of due time, and quotes quite an array of authority. His position is, that the LXX was a correct copy of the books of the law, and it contains the longer ages. His most cogent argument, however, is this: "There was no reason at all as early as 280 B. C., for lengthening the Biblical chronology by 1500 years; whereas, after the destruction of Jerusalem, the unbelieving Jews were under the necessity of devising ways and means for making Christ appear to have been a false Messiah." But the difficulty of such a project seems to me an insurmountable one; for surely some of the Christian disciples had Hebrew copies, and there is no reliable record of a conflict of numbers in the early Hebrew text. And, as I think I have discovered a system pervading the Hebrew chronology and numbers, which cannot be easily violated, extending to Adam, showing the corrections in itself to make true time in the reckoning of their calendar, I cannot but believe he is in error.

In view of this and the prophetic calculations pointing to the advent of the Messiah, it becomes necessary to have a reliable chronology to base them upon, other-

wise we are all afloat, and I believe full reliance is not placed on any yet published. Therefore I have deemed it expedient to give a complete chronology from the Hebrew Scripture. Chronologers, heretofore, have resorted to the different copies of the Bible, Josephus' and Paul's references to certain periods (Acts xiii., 21) not understood; mixed them, violated texts to agree with theories, and ended by leaving a chronology in which you could not find Christ arithmetically, and always, too, leaving certain plain texts of the Bible, in conflict with their numbers. I think the reader will find no text of the whole Bible in conflict with my chronology; while I bring a series of proofs, heretofore unseen, alike curious and convincing. It is evidently true that the LXX was in use by the apostles, for Luke quotes Cainan, ii., which is not in the Hebrew; but we have no reason to believe that it was exclusively used. The reader will find I give data out of the Hebrew Bible alone, from Adam to Christ. As the church went through different phases, the systems of counting slightly differed, all of which will be seen as we reach them. Chronology begins in 5th Genesis:

Gen. v., 3.	from creation of	Adam	to the birth of	Seth,		130	A. M.
" 6	"	Seth	"	Enos		105	235
" 9	"	Enos	"	Cainan		90	325
" 12	"	Cainan	"	Mahalaleel		70	395
" 15	"	Mahalaleel	"	Jared		65	460
" 18	"	Jared	"	Enoch		162	622
" 21	"	Enoch	"	Methusaleh		65	687
" 25	"	Methusaleh	"	Lamech		187	874
Enoch, the man that walked with God and ceased to be, for God took him, died.							987

The end of this phase of the church, *i. e.*, godly men.

Gen. v., 28,	from creation of Lamech to birth of *a son*, Noah	182	1056
" 32,	from birth of Noah to Shem, Ham and Japheth	500	1556
vii., 2,	hence to beginning of flood	99	1655
viii., "	end "	370 days	1656

This completes the first list of generations, which, according to the LXX, amount to 2242 years; while in the Samaritan version it is but 1556. Josephus, in his modern copies, computes it at 2256 years; but in his more ancient copies as claimed by Whiston, 1556. Before we proceed, let us investigate the meaning of that which we have already passed. I have elsewhere set forth the theory, and sustained it by facts, that in the earliest ages, when languages were meagre, men eked out their expression of ideas by the use of numbers. This was especially the case with the old Hebrew, which contained but few words comparatively, and is shown by the fact of these ancient languages having notation numbers, generally agreeing in their quantities, as for instance, a–1 b–2 m–40, and so on. Numbers have ever and invariably been counted in the present decimal form of 1 to 10, and in their combinations contain properties characteristic of a higher origin than human invention, whilst the institution of letters may be easily traced. Hence, numbers preceded letters, and men expressed themselves by quantities, combinations of quantities, and by symbols from animated nature, resulting in hieroglyphics and thence letters. It stands to reason, then, that in such a language as the Hebrew, that first had but sixteen letters and then twenty-two, with not a tithe the words of the English, they resorted to the system of expression here named; hence Adam would be spelled

1+4+40+45=9, making the sum of nine, which is the last of the numerals and contains curious and mysterious properties ; in fact, it is the consummation of numbers, as man is of creation. At a later period the letters were added to these numbers. Ideas were likewise always clothed in symbols, which system only gives way to a language framed to express the minute phases and varieties of an idea. The number nine will be found in the Scriptures to express the idea of man as connected with the church, and the different phases of his being by the different combinations of the number. The Scriptural evidence of this proposition will be found in the fact that all those things in the history, symbolical of humanity in this connection, in their measurements, contain this number in a marked manner. In the first place, all Oriental temples were places of worship, and built as a microcosm of man ; hence the Israelitish being a typical church, built their temple in this sense, and the measurements always present the multiple of nine. The solid contents of that in 1 Kings vi., 2, is thirty-six thousand cubits ; that in 2 Chr. iii., 3, was one hundred and forty-four thousand cubits, while Josephus represents it as measuring seventy-two thousand cubits, with an addition of the same, making one hundred and forty-four thousand. These numbers, it will be observed, are the multiple of nine, thus : 1+4+4=9. The same principle obtains in the measurements of Ezekiel's temple in heaven, and in John's New Jerusalem, when he says of the angel : "And he measured the wall thereof one hundred and forty-four cubits, according to the *measure of a man, that is of the angel.*" So was the measurement of Noah's

ark, to which we have chronologically arrived, which contained four hundred and fifty thousand cubits. Jeremiah in reference to this symbolism says, xxxi., 33, that a new covenant will be made with Israel. "I will put my law in their inward parts, and write it in their hearts;" and this was fulfilled in Jesus, who taught that man was the temple of the Holy Spirit, and not the external symbol made with hands. It will be observed in this connection, that Adam was spelled with the combination 1, 4, 40; he was a normal man, and represented the spiritual phase, afterwards typified by the ark and temple. So John, in his vision of the New Jerusalem, saw this state of man descending from heaven, in the measure of one hundred and forty-four. I cite this, though out of place here, as an incidental proof of the theory that the numbers were so used. Another point in Scriptural writing, which will be elucidated as we proceed, is this: That the names in the Bible have the same relation to the sentence as the other words, apart from being proper names, and their meaning is requisite to get the full sense of the passage or text, and they are likewise numbered for chronological purposes, as we shall see. We will take them now as far as we have proceeded:—

	40 4 1	
Adam.....	א ד ם	45
	400 300	
Seth.....	ת ש	700
	300 50 1	
Enos.....	ש נ א	351
	50 50 10 100	
Kenan.....	ן נ י ק	210
	30 1 30 30 5 40	
Mahalaleel.....	ל א ל ל ה ם	136
	4 200 10	
Jared.....	ד ר י	.....214—1656

These names reach to the judgment symbolized by the flood. The name of Jared signifies to be cast down, to fall; while the next name, Enoch, indicates a better state of things, being to straiten, to initiate; hence it indicates a new phase, and we begin again after the flood with Enoch, the man that walked with God :—

			—1656
Enoch.....	20 6 50 8 כ ו נ ח	.....	84
Methusaleh.....	5 30 300 6 400 40 ה ל ש ו ת מ	781	
Lamech	20 40 30 כ מ ל	.....	90
Noah.....	8 50 ח נ	.....	58—2669

The first year they were in the desert, after their delivery from the judgment on Pharaoh. There is a great deal of chronological arcana in the seventh, eighth, and ninth chapters of Genesis relating to the flood and the ark, which will more properly find a place in the chapter on the history of God's church. We will here proceed with the regular series of periods given :

							1656
Gen. xi, 10.	From the flood, or Shem's 100th year to birth of				Arphaxed	2	1658
"	12.	From birth of	Arphaxed	to birth of	Salah	35	1693
"	14.	"	Salah	"	Eber	30	1723
"	16.	"	Eber	"	Peleg	34	1757
"	18.	"	Peleg	"	Reu	30	1787
"	20.	"	Reu	"	Serug	32	1819
"	22.	"	Serug	"	Nahor	30	1849
"	24.	"	Nahor	"	Terah	29	1878
"	26.	"	Terah	"	Abram	70	1948
And the days of Terah were two hundred and five years.							2083

The death of Terah, in Haran, has been wrongly understood, but there is no reason for departing from this text, for it is plain. This was in Abram's seventy-sixth year :—

Gen. xxi., 5.	From the birth of Abram to that of Isaac, 100	2048
" xxv., 26.	" " Isaac to that of Jacob and Esau, 60	2108
" xlvii., 9.	The age of Israel when he went into Egypt, 130	2238
Ex. xii., 40.	The sojourning of the children of Israel in Egypt, 430	2668

We have thus far had Adam, who represents the church on earth, which will be more fully explained in another place; and he had three sons; from the third, Seth, were nine generations to Noah. A generation here is one hundred and twenty years.—Gen. vi., 3. This does not refer to the time man might live until the flood. The language will not admit of such an interpretation, but the age of the man Adam, a phase of humanity. The original cannot be construed to mean that time to the flood, for it reads about thus : My spirit shall not be humiliated (or rule ?) in Adam to eternity. In that *also* he is flesh, his days shall be one hundred and twenty years." It was Adam as a phase of humanity, on whom God breathed the breath of life and formed in his own image. The *man* as seen in the original as אִישׁ *ish*, or גֶּבֶר *Geber*, is not here included, but he speaks of Adam alone, and therefore he says : " Inasmuch as he is in the flesh also, his days shall be," etc. Here we see the distinction between the Adam as man, and the man in the original, *ish* and *Geber*. The one hundred and twenty represents his age, because he is a third of a circle of three hundred and sixty

degrees, which is the symbol of Deity, making the trine principle of three in one. And Adam represents twelve full generations, 1440, in the spelling of his name, 120×12=1440. We will in the chapter on the Church show the principle of this twelve generations. Suffice it here to say, that Adam signifies the church from the beginning to Christ, twelve full circles, or 360×12=4320. Deduct from this one hundred and eighty years that Moses moved the reckoning back in Exodus xii., 2, by changing the seventh to be the first month, being equal to one hundred and eighty days, and a day for a year makes one hundred and eighty years off, which will leave 4140. When I explain the Cycles, I will explain this more fully.

Noah had three sons, and from Shem are nine generations to Terah. Here are eighteen generations, equal to six cycles of three hundred and sixty years each. Terah's era is placed here at 1878. From him are three more to the entrance into Egypt; Abram, Isaac and Jacob, 1878+360=2238, the year of the advent into Egypt. Before proceeding further, we must look into the Hebrew method of reckoning time, and the system of cycles running through their Scriptures. Previous to any recorded history, at the period of the world styled by the old lawyer Matthew Hale, as "the time whence the memory of man runneth not to the contrary," the sidereal heavens were divided into twelve even parts called signs—the whole being divided into three hundred and sixty degrees. Each sign contained thirty degrees, and the position of the sun at the vernal equinox, marked the progress of the stars from west to east: from this, all ancient peoples, including

the Hebrews, counted their time, and called a year three hundred and sixty days, and a month thirty days, which being short of the true time, at intervals they rectified it. Lest some should think the Hebrews differed from the heathen in this, I will refer to Job xxxviii., 31: "Didst thou bind the bands of the seven stars, or loose the bands of Orion (a constellation)? Can'st thou bring forth the twelve signs of the zodiac in his season?" The ancients recognized seven planets, whose configurations they noted in these signs. From their monuments we have data for fixing certain periods in the world's history. According to Seyfforth, there is a record of a configuration, when the sun stood in Aries 0° (but by others 19°), and the sun by his reckoning was then entering the sign Gemini. This would be seventeen hundred and nineteen years before Adam. The time for passing through one degree is seventy-two years less a fraction. This is called the precession of the equinoxes, for it is noted from the sun at the vernal equinox. Therefore the passage through one sign requires $72 \times 30 = 2160$ years. Now this is just six days of three hundred and sixty each. And the passage through the amount of two signs is the work of twelve days of three hundred and sixty each; *hence two signs become an epitome of the whole twelve.* The Hebrew word year had reference to an annular period, a circle of the sun, and means this style of year, the circle of three hundred and sixty days. The time of passing through a sign, two thousand one hundred and sixty years, I said was six working days, or six years of three hundred and sixty years each. In heaven, the Scriptures teach us there is a continuous

rest or Sabbath, while on earth the rests are only one in seven. Therefore to equalize Biblical time, it becomes necessary to multiply by seven, because the time given is heavenly time, and relates alone to Sabbaths. Now under the Sabbatic ordinance, to have a seventh day or rest, we must add a day to the six in 2160, thus: 2160+360=2520. This is the great cycle of seven days, twice the Biblical cycle, about which there has been so much controversy, 1260 years, or "the time, times and a half time," or forty-two months, or three and a half days. These cycles are sub-divided; and two cycles of three hundred and sixty each are an epitome of the twelve, because every man is dual. Therefore six days of creation equal the twelve in their character. The cycles of 2520 and 2160 are divided into cycles of 1080 and 1260, 540 and 630; the one being one-sixth greater than the other. They are likewise divided by three, because a trinity pervades all things, and the cycles are then 720 and 840, and their halves 360 and 420. There is another cycle running in the Scriptures of four hundred and thirty years, which I shall call the Levitical circle, because, *like the Hebrew year, it contains seventy rests, or Sabbaths.* That is to say, in it are seventy years of rest; hence when they did not keep their rests during the *Kings*, they were banished to Babylon seventy years, in order that the land might have her rests. The reader must have perceived that this reckoning will be five days, five hours, and forty-eight minutes ahead of time each year; hence it had to be corrected. If the ancients were so ignorant as not to understand this, it was not so with the writers of the Bible, which we shall see as we pro-

ceed ; although their calendar was kept on the zodiacal principle of three hundred and sixty days to the year.

The five days would make one year's difference in seventy-two years, or ten years in seven hundred and twenty years. The five hours make one year's difference in 1728 years, and as the odd minutes are not necessary to this calculation, being a difference of one year in about 10,000, we will not notice them. The time required for the equinoctial point to pass through the whole circle of three hundred and sixty degrees will be 25,920 years, and through six signs will be 12,960 years.

Now, it is a little remarkable, that when Moses came out of Egypt, he, in one sense, set the reckoning back six months, or one hundred and eighty days; that is, years, by calling the seventh the first month, and moving it back six months. As in Scripture we find a day for a year, this one hundred and eighty years, is the period required to rectify the twelve thousand nine hundred and sixty years of moving through six signs, at five days to the year. Exod. xii., 2. But the ten days being also included, they likewise were required to compensate for the odd hours, making one hundred and ninety days ; the time which the year was set back, it being done from the tenth day. In the Hebrew Bible, however, it does not seem to be practically set back or deducted, whilst in the LXX it is; and this is the cause of the difficulties respecting the sojourning of the children of Israel in Egypt, of which there could be no dispute respecting the Hebrew text. Yet most modern chronologers place the sojourn at two hundred and fifteen years, for which there is not the shadow of

authority in the Hebrew, which says, Exod. xii., 40, "Now the sojourning (time of abode) of the children of Israel who dwelt in Egypt was four hundred and thirty years." Commentators calculate this from Abraham's seventy-fifth year, and other points in Abraham's day; whereas, although he once was in Egypt, for a short time, he never *dwelt* there, nor was he ever called Israel; on the contrary, the time of Israel's going into Egypt is distinctly marked. He took with him seventy souls Gen., xlvi. His age at the time too, is given, undoubtedly for a purpose. Moreover it is in keeping with the promise to Abram. Gen. xv., 13: "Know of a surety that thy seed shall be a stranger in the land that is not theirs, and shall serve them, and they shall afflict them four hundred years (sixteenth verse); but in the fourth generation they shall come hither again." The word generation signifies age, circle, revolving period of human life, being a different word from that in Gen. v., 1, etc.; and hence, means in the fourth age of one hundred and twenty years each, which would be between three hundred and sixty and four hundred and eighty years. Before I am through, the reader will see that the seventy persons that Israel took into Egypt, indicate the period of four hundred and thirty years also. Christian chronologists are led into the error by the statement of Paul, in Gal. iii., 16 and 17, where he says "that from the *promise* to Abraham, to *the law* was four hundred and thirty years. If Paul's statement is true in the sense received by theologians, then the Hebrew Bible is not only false in one particular, which might be attributed to a clerical error, but it is absolutely wrong, and therefore cannot be plenarily in-

spired, as they claim it to be; of which, if you express a doubt, you are stamped an infidel. Yet these gentlemen, knowing the conflict of testimony, practically declare it wrong; whilst in the Epistle of Paul, there is no claim by him that it is Scripture—or the word—nor elsewhere, except by certain clerical dicta. If we cannot reconcile them, one is undoubtedly in error. Now my idea is, we must not reconcile the Scriptures with Paul as the commentators are wont to do, but, *vice versa*, reconcile Paul with the Scriptures, they having the greater character for verity; and there is this way of doing it, which the LXX has done without doubt. The promise dates from the birth of Isaac in 2048, as he was the subject of promise. The law was at the coming out of Egypt, in 2668. Paul was speaking in Scriptural cycle numbers, in which he must have been fully conversant. The period from 2048 to 2668 is 620 years, thus 2048–2668=620; now deduct the 190 years that Moses set the calendar back when he came out of Egypt just before he promulgated the law, from the 620, and you have the 430 years according to Paul. If you do not accept this theory, you must repudiate the Hebrew Scriptures and resort to Josephus and the LXX. There is in the Hebrew a trunk line of time, always direct and explicit, and there is no necessity for deviating from it for chronological data. We have Abram's age at the birth of Isaac; his at the birth of Jacob; but here they cease being given in this manner, which is complete from Adam. Then we have Israel's age when he arrived in Egypt, and this carries us through Genesis, after which, the time of *reigns* is given. There is not a more barefaced viola-

tion of Scriptural history, than this matter of making Israel only 215 years in Egypt. Before resuming the regular line of chronology, I will give some data that occurred between Jacob and Moses:

Joseph was 39 years old when Israel came..... 2238
Israel lived 17 years in Egypt..... 2255
Joseph died at the age of 110. Gen. l., 26..... 2309
Moses was born..... 2588
Jacob was about 68 years old when he went to Laban from Beersheba in..... 2176
Gen. xxix., 1—met Rachel at the well of Haran, near Bethel, where
" xxviii., 19—he erected a pillar to God. This was in..... 2179
" xxix., 18—he served seven years and obtained Leah..... 2186
" " 27—he then had Rachel for seven other years..... 2193
" xxxi., 41—he then served six years for the cattle, one
" xxx., 24—year previous to going Joseph was born..... 2199
" xxxi., 1—Jacob departed from Laban..... 2200
" xxxvii., 2—Joseph 17 years of age..... 2216
" xxxv., 19-29—Isaac died 2228
" xli., 46—Joseph 30 years of age..... 2229
" " 53—Seven years of plenty ended..... 2236
" xliii., 6—Third year of famine. Joseph 39 years old..... 2238
" xlvii., 28—Jacob lived to 147 years, 17 in Egypt..... 2255

Gen. l., 26—Joseph died, aged 110..... 2309
Exod. vii., 7—Moses was 80 years old when he brought them out..... 2668
Num. xi., 35—They left Sinai in the 2d year and
" x., 11—the 2d month and 20th day. The 14th Journey..... 2 2670
" xiii., 26—They journeyed to Kadesh;
Deut. ii., 14—and thence to the brook Zered was 38 years..... 38
Num. xiv., 32—They should wander in the wilderness 40 years..... 40
Deut. xxxiv., 7—Moses died, aged 120..... 2708
Num. xiv., 33—From the time they searched the land, which was in 2670, they were to wander 40 years in the wilderness; therefore they crossed Jordan in..... 2710
Joshua xiv., 7—Caleb was 40 years old when he went to spy out the land. This was in 2670; and at the dividing he is 85.....45 2715

From this point there are no Biblical data of time until we reach the servitude under Chushan, although, in the usual chronologies gathered from Josephus, the reign of Joshua is given at 25 years, and an anarchy of 18 years; whereas, we have above but seven years of Joshua, making an interregum of 36 years. Now, this is purposely done to correct the time. On the principle above given of one year to every 72 (for the five days, 35 years corrects 2520, and one year for the five hours) corrects 1728—this makes 36 years; and add to that the 190 which Moses put the calendar back,

which I have not deducted, and we have the year 2710, when the Jordan was crossed. The manner that this correction is pointed out in the Scriptures will be found in Joshua x., 12, which has a double significance; one was the correction of the calendar, and the other pointing to a year of jubilee and rest. The passage is erroneously rendered into English, and should be read thus: "Sun, be silent and pale on Gibeon, and in the valley of Aijalon." The word rendered "stand still" is "dom," meaning dumb, silent; and the word rendered *moon*, is *Jareh*, whose primary meaning is "pale, yellow," etc.; hence also *Jereh*, rendered moon—generally found, however, as in Gen. xxxvii., 9, with the article, *the* moon. But in this passage there is no article or personal pronoun "thou." For the benefit of the reader, I will give a literal translation, embodying every word and part of speech as they stand in the original: "Sun on Gibeon, dumb and pale in valley Aijalon." It then reads: "And the sun stood silent and pale, until *the* people arose on *their* (his) adversary. Is not this written upon the book of the upright, (*i. e.* Jasher). And the sun stood in the midst (half part) of the heavens, and hastened not to go *on* for *about* a whole day." The italicised words are wanting in the text. It will be perceived that it subsequently says: The sun hastened not to go, and the moon then is not mentioned, and as she was not used in these calculations as a symbol, we find no use in her standing still. The meaning of Gibeon is a *high place* and it was *a city of the kingdom.* Josh. x., 12. Subsequently the tabernacle was there. They built their altars on high places, and by analogy, their feasts and festivals, *i. e.* the Jubilee, was a high

place. The valley of Aijalon, on the contrary, means the low place of the *ram*—valley, meaning the low place, and Aijalon, ram. Hence the idea is, let the dial stand in the high and in the low places; that is morally high and low. The high symbolize the places of the church, and the low the heathen or Gentiles. The low place is designated the *ram*, because the sun entered the sign Gemini about 1719 years before Adam, and Taurus about 441 years after, and he entered into Aries, the Ram, about the year 2601, probably with corrected time a little earlier; hence the Ram was the prevailing deity of the surrounding nations at the time. There is a copy purporting to be the book of Jasher, extant, published by the late M. M. Noah, and I see no reason to doubt its genuineness. This incident is especially referred to in it; and we there find "that the sun stood still *six and thirty times.*" ל ח ר ט The precise time required.

We have read: "So the sun stood still in the midst of heaven, and hasted not to go down about a whole day," or in other words, the reckoning was stayed in the midst of the firmament (that is the church). The reader will find in the chapter on the Church that this occurs in the middle of the six days of the church.

The time when Joshua spoke to the Lord was when he was about to deliver the Amorites into his hand. By a reference to the annexed table of Sabbatic years, it will be seen that 2717 was a Sabbatic year, and 2718 a Jubilee. The war against the Amorites, etc., was progressing into that time, wherein it would be unlawful to fight, being the year of rest; hence Joshua then called *on the Lord*, and stayed the calendar, in order to continue their work without delay. This

period is referred to by Jephthah, three hundred years later, making it at this time.—Judges xi., 26.

We will now proceed with the recorded time from 2715
Judges iii., 8—servitude under Chushan .....8— 2723

This year is the date of Joshua's death, though not so recorded in the Bible. This but means, that they were delivered over to injustice and wickedness, that being the meaning of "Rishbathaim."

Judges iii., 11—The land had rest under Othniel.....40 years 2763
Judges iii., 13—Second servitude under Eglon .....18 years 2781

Eglon signifies the image of a calf they worshipped, hence a species of idolatry.

Judges iii., 30—Rest under Ehud.....80 years 2861
Judges iv., 3—Third servitude or reign of Jabin .....20 years 2881
Judges v., 31—Rest under Deborah.....40 years 2921
Judges vi., 1—Fourth servitude to Midian, 7 years 2928

That is, they were delivered to strife and contention.

Judges viii., 28—Quiet under Gideon ...40 years 2968
Judges ix., 22—Reign of Abimelech .....3 years 2971
Judges x., 2—Judgeship of Tola .....23 years 2994
Judges x, 3—Judgeship of Jair.....22 years 3016

The next point is one on which there has been some controversy. In Judges x., 8, when speaking of the Philistines, it reads: "They oppressed the children of Israel eighteen years." This I judge is wrong, as the whole context shows that this was not a servitude, for

the Lord relented and they left their strange gods (verse 15), after a year. Moreover, the reading by Bishop Usher, seems to me more correct: "They vexed and oppressed the children of Israel that year, (viz.) the eighteenth," having commenced in Jair's fifth year. *Chron. Sacra.* p. 1, cap. xiii. The original word year is in the singular, and it has relation to the time of Jair—and only occurred to the two and a half tribes east of Jordan (see Patrick's notes). The next is Jephtha, who was brought forward to beat off the Ammonites and Amorites, etc. And said to them, xi. 26: While Israel dwelt in Heshbon and her towns, and in Aroer, and her towns, and in all the cities that be along the coast of Arnon, *three* hundred years, why therefore, did ye not recover them within that time?" This is in his first year, 3018, which minus 300 and we have 2718, when Joshua suppressed them and stopped the calendar for the Sabbatic and Jubilee years.

Judges x.—Short servitude to Ammonites, 1 year	3017
" xii. 7—Jephtha judged.....6 years	3023
" " 9—Ibzan judged.....7 years	3030
" " 11—Elon judged.....10 years	3040
" " 14—Abdon judged.....8 years	3048
" xiii. 1—Then the sixth servitude to Philistines.....40 years	
Judges xv. 20—During which Samson judged 20 years	3068
Judges xvi., 31—Again Samson judged 20 years	3088

This ends the date in the Book of Judges, which doubtless is intended to include the time of all

the Judges; that of Samson is repeated in ch. xvi., 31. We have in Samuel iv., the death of Eli, at the capture of the ark by the Philistines, and are told that he had judged Israel 40 years, but the time of the Philistines had not expired; hence his rule was contemporary with Samson and others, as he was 98 years of age at his death. We must therefore take our latest date given us, which is. 3088

From which to start when the ark was taken.

1 Samuel vi., 1—The Philistines kept the ark 7 m. 3089

From whence it went to the house of Abinadab in the hill, in Kirjath-jearim, where

1 Samuel vii., 2—It was kept 20 years..... 3109

This is the eighth year of David, as I will hereafter show.

1 Samuel x—Saul is made king; he probably reigned but four years. We have no data, however, in the Hebrew text, except *he must come between Eli and* David, and there is but some thirteen years. In 1 Samuel xiii., 1–4, we find that Saul in his second year did "foolishly," and Samuel told him his kingdom would be cut off, verses 8–14. I, therefore, give Samuel 9 years, here reaching to..... 3198

And Saul but 4..... 3102

Hence this is the first of David.

We are told Samuel judged Israel all the days of his life; but this cannot intend him to be counted chronologically. For then Samuel found David, see ch. xv., who played the harp before Saul. He was "a man

cunning in playing, and a mighty valiant man." This could not have been later than Saul's third year. 1 Sam. xxi., 16–18. Moreover, he was the companion and friend of Jonathan, who was also a man of war, and David was only 30 years old when he began to reign.—2 Sam. v., 4. In Hebron he reigned 7 years and 6 months; and over all Israel 33 years. I would therefore give Samuel nine years and Saul four, but this division of the thirteen is somewhat arbitrary. The thirteen years, however, is unmistakable, for when David was chosen king over *all Israel*, 2 Sam. v., 1, he sent to Kirjath-jearim for the ark. This was a Jubilee year, 3110. 2 Sam. vi..... 3110
David's subsequent reign, 33 years..... 3143
1 Kings ii., 12—Then sat Solomon on the throne of David, his father..... 3144
1 Kings vi., 1—And it came to pass in the four hundred and eightieth year after the children of Israel were come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord, 3 years.. 3147

2668+479=3147, or the cycle of four hundred and thirty years from Jericho. Here every date in the Scriptures is followed and explained without a single deviation, and agreeing with every reference. I will prove these positions by other data, however, after first looking into the cause of the perplexities heretofore found in chronologies at this point. The difficulties spring from a misunderstanding of Paul's words. Churchmen will at any time forsake the Scriptures for

a word from Paul. However, it is probable that a man so versed in Scripture as he was, will be found correct, the error being our misapprehension; but I cannot yield this argument to Josephus or other unenlightened Jews. In Acts xiii., 20, Paul, after speaking generally in round numbers, says: "About the time of forty years suffered he their manners in the wilderness," "and he gave unto them judges *about* the space of four hundred and fifty years." This he puts after the division of the land, until Samuel, the prophet; he then says: He gave them Saul "by the space of forty years." Here he is evidently not speaking of things as to true time, but only as to symbolic time; for I shall show ere I am through, that forty years means a preparatory period—a period of "probation," as Prof. M. Mahan, in his excellent little initiatory work on the subject of Bible numbers, holds; and so it will be found, that preceding every phase of the church, the change is ushered in by forty years of trial, as the forty years in the wilderness, and, in fact, all the forty years, or day periods. So was Saul's in respect to a new regime. The time was probably four years, as that has the same general significance. Gesenius says that the number forty, like seven and seventy, was often used by the Orientals as an indefinite round number. With regard to the four hundred and fifty years of judges, *by the space of*, evidently cannot mean true time, for no one has yet ever made it out as agreeing with the text; but if he spoke of the names of the judges and their time overlapping one another, regardless of true time, which is most likely, then he is in accord with this chronology entirely. The division of the land was in 2715, as

already shown. I have recorded three hundred and seventy-three years of judges to the death of Eli, which is to Samuel the prophet. I have omitted eighteen years of Joshua, for reasons already explained; twenty years of Samson, because it seems a repetition of the twenty in the days of the Philistines; and forty of Eli, which evidently overlaps the Philistine period. Now these make the sum total of the numbers presented on the subject. There are no others. They amount to 78, which, added to 373, and it makes 451, leaving only a fractional difference.

There is a species of numbering which confirms this chronology, peculiar to itself, which I will explain, for the system pervades the Scriptures. Under the Levitical law there were seventy rests or Sabbaths in each year; that is to say, days set apart. Every seventh and fiftieth year were likewise years of rest. The cycle of four hundred and thirty years is frequently seen, and in it are seventy years of rest—hence, as seventy represents a year in the sense of being a nucleus, so this seventy years make this four hundred and thirty period a cycle year—a Levitical year. The Hebrews had a way of marking time by men, *i.e.*, אִישׁ *ish*, in this way: As four hundred and thirty years are a year from the fact of containing seventy rests, therefore they called four hundred and thirty men one year—in their numbering; hence the frequency with which numbers of men are given—they are chronological data; but of this we will see as we proceed—for every instance where the people are numbered, it is for this purpose only, as will be shown. So when the Ark was taken, there fell of Israel thirty thousand

men.—1 Samuel iv., 10. And when David went to bring it back, he gathered together all the chosen men of Israel thirty thousand.—2 Samuel vi., 1. This is equal to seventy years by this system. Thirty thousand divided by four hundred and thirty, makes sixty-nine and three-fourths. Now let us look at the time:

It was with the Philistines.....	7 mo.
At the house of Abinadab on the hill.....20	
David's subsequent reign.....33	
When Solomon had finished the house of the Lord he assembled all the elders and heads of tribes, to bring up the ark of God out of the city of David, and they assembled at the feast in the seventh month. He was thirteen years building the two houses, and the year 3159 was a Jubilee year, and the text gives the indications at the celebration at this time. He held a double feast, the Feast of Tabernacles, during the Jubilee year, and also the Feast of Dedication. The language is, 1 Kings viii., 65: "From the entering in of Hamath unto the river of Egypt before the Lord our God a seven of days or (times), a seven of days, even fourteen days." The repetition is given to indicate the seven seven of the Jubilee. This being 3159, which was his seventeenth year.....16	
	69 and 7 mo.

This is probably the reason why the word *ish*, in the Hebrew, appears in the singular, and is translated *men*, because it is not *ish* a man, but *ish* a time, which seems to be lost. Lexicographers give no reason why the singular is written instead of the plural, and pass it over as an illiterate custom. The same peculiarity occurs with *shanah*, a year.

The above seventy was produced by dividing with four hundred and thirty. This is the cycle in round numbers, but four hundred and twenty-seven contains seventy rests, when beginning the count at the Sabbath next preceding a Jubilee, there being eight rests in forty-nine years. Therefore, the sum of the people (or men) divided by 427, gives the more accurate time. Thus when the Israelites were in the desert they were numbered, and the sum of the men was 625,550.—Numbers i. and ii. The tribes were divided into two parties, six to bless for obedience, and six to curse, etc.—Deut. xxvii., 12. The sum of the former was 318,400, and of the latter 307,150—the first sum divided by 427 gives the sum of 745 years, and the other party 720 years. The passage of Jordan is the pivotal point in the church; hence the year 2710+745=3455, which, it will be seen, was the year Samaria fell to Babylon; but this takes us ahead.

The tribes were likewise divided into four parties of three tribes each. The first in the order of march was that headed by Judah, with Issachur and Zebulon.

Judah	74,600,	equivalent to	174 years	8 months.	
Issachur.....	54,400,	"	to 127 "	5	"
Zebulon....	57,400,	"	to 134 "	3	"
			436	4 months.	
To this add the passage of Jordan			2710		
Zebulon the last of the above means a dwelling, and we have the year of the Temple.....			3147		

As I shall give these numberings as we reach them, before proceeding I will give those ordered by David in 2 Samuel xxiv.; he sent Joab to number all Israel, and he went *beyond Jordan*, through all the coasts from Dan to Beersheba. Beersheba means, the well of the oath, or *sevens*, or Sabbaths; hence, the well whence Sabbatic waters flowed. Dan means judgment. Therefore, from Beersheba to Dan signifies from the beginning of the church, through the seven days, to judgment. It is literally geographical, but is symbolical of time. Jacob left Beersheba, and established the house of God, Bethel, in, as near as can be computed, the year 2176. See Gen. xxviii. 10–22. It was here he saw the angels on the ladder, and said "Surely the Lord is in this place. And he took a *stone* that was his pillow, and set it up for a pillar, and poured oil upon it." Now, from the original this sense can be gleaned. He took the foundation-stone, which he had in the vision of his head, and set it up as a plumb-line, monument, or pillar. A stone will herein be shown as the symbol of Christ, throughout the Scriptures, and the reader will readily see the import of this reading. The crossing of Jordan

marks the year 2710, therefore his numbering is beyond that. The men of Israel were 800,000, and those of Judah 500,000, viz. : 800,000 divided by 427 is equivalent to 1873 years. But David did wrong, and the Lord sent a pestilence and cut off 70,000 ; this is equal to 164 years ; hence this must be deducted, and it leaves 1709 years. These 164 years are the number of years they were in servitudes. Thus

To Chushan of Ethiopia	8	years.
To Eglon, King of Moab	18	"
To Jabin, King of Canaan.....	20	"
To Midianites	7	"
To Ammonites.....	1	"
To Philistines	40	"
To Babylon.....	7	"
Seven servitudes as foretold, Lev. xxvi., 18.	164	
We now add 1709 to 2176, and we have the year	3885	

This is about the beginning of the Seleucidæ.

The eighth verse reads, that when they had gone through all the land, they came to Jerusalem, at the end of nine months and twenty days ; nine months are 270 days or years, to which add 20, and we have 290 days or years, which add to 3885, and we have 4175—the year Jesus was in the temple, at twelve years of age. Therefore, at the end of the 290 days, they arrived at the foundation of peace, which is the meaning of Jerusalem—the foundation-stone Jacob saw. This was from Beersheba to Dan (judgment), for He at whose day they arrived,

said: "Now is this world judged." This numbering went from Israel's Bethel, or house of God. The numbering of Judah starts from Jerusalem, the typical city, hence the 290 days does not obtain with it; but inasmuch as Judah participated in the servitudes, or pestilence, the 164 years comes off. 500,000 men is the sum, for 1171 years minus 164 leaves—1007. God told David, who had a mind to build a house for the ark of the covenant of the Lord, "Thou shalt not build a house for my name, because thou hast been a man of war, and hath shed bloods," 1 Chron. xxviii. 2, 3; but his son Solomon should build it. The houses were finished in 3168, 1 Kings ix., 10; to which add 1007, and we have again 4175. I will not hesitate to give more of these numbers, because they become the evidence of Christ. "They are they which testify of him." David's numbering, as reported in 1 Chron. xxi., is essentially different from that in Kings. There has been some cavilling at this, under the supposition that they intended to recite the same fact; but this is not so. Like the Gospels, they are not intended to be cumulative. Here, Israel numbered 1,100,000, and Judah 470,000. The 6th verse tells us, "But Levi and Benjamin counted he not, for the king's word was abominable to Joab," which name means, whose father is Jehovah. Levi and Benjamin do not belong to the years within this reckoning, as will be seen by the chapter on the Church—they symbolizing a period after Jesus. The 1,100,000 is equivalent to 2576 years; from which we deduct 94 years of servitude, under judges, for this period will not reach the 70 of Babylon. This leaves 2482, which is within a fraction of the exodus,

as set back 190 years by Moses. We now proceed to ch. xxvii., and there we find a further numbering of 288,000, and ch. xxvi., 30, 32, 4,400, equal to 685 years, which, added to 2,482, gives us the year 3167—the year the houses were finished. That the numberings point to this, may be gathered from ch. xxi., where the result is given in immediate connection with the purchase of the threshing-floor of Ornan the Jebusite, whereon the temple was built. The 470,000 men of Judah represent 1,100 years, from which the 70 servitude to Babylon is deducted—that not having been deducted in the other reckoning, leaves us 1030 years, which add to 3167, and we have 4197, and Christ crucified—and the end of the house of Judah.

In the chronology we were at the year	3147
1 Kings vi., 38—To Solomon's 11th year, the temple finished, 7.	3154
1 Kings viii.—To Solomon's 17th year, Jubilee celebrated, 5	3159
1 Kings ix., 10—To Solomon's 24th year, when both houses finished.....	3167
To Solomon's death, reign 40 years, 16....	3183
Here the kingdom was divided.	
1 Kings xiv., 21—Rehoboam reigned 17 years ...	3200
1 Kings xv., 2—Abijam reigned 3 years	3203
1 Kings xv., 10—Asa reigned 41 years	3244
1 Kings xxii., 42—Jehoshaphat reigned 25 years..	3269
In the 14th year of Jehoshaphat, there was a	
2 Chr. xx., 3—Jubilee, and he proclaimed a fast, and they came to Jerusalem with trumpets, etc. This was in 3257. (See Table.)	

2 Kings viii., 17—Jehoram reigned 8 years..... 3277
2 Kings viii., 26—Ahaziah reigned 1 year..... 3278
2 Kings xi., 2—Athaliah reigned 6 years..... 3284
2 Kings xi., 21; xii., 1—Jehoash reigned 40 years..... 3324
2 Kings xii., 6—In his twenty-third year was the Jubilee.

He ordered the house repaired, and we read, "but in the three and twentieth year the priests had not repaired the breaches."

2 Kings xiv., 2—Amaziah reigned 29 years..... 3353

Here we have another interregnum, one of eleven years, left to correct the calendar, as in Joshua's time it was corrected to 2710 and 2 Kings xiv., 28—720 years, requiring 10 off;

2 Kings xv., 2—Here we have the second instance of 1 for 1728. This corrects it to 3430, when it went down in the dial of Ahaz, as we shall see when we reach Hezekiah.
2 Kings xv., 2—Azariah reigned 52 years 3405
2 Kings xv., 33—Jotham reigned 16 years..... 3421
2 Kings xvi, 1—Ahaz reigned 16 years 3437
2 Kings xviii., 2—Hezekiah reigned 29 years ... 3466
2 Kings xviii., 9—In the fourth of Hezekiah, Shalmanassar, king of Assyria, came against Samaria..... 3440
2 Kings xviii., 10—At the end of three years it fell..... 3443

This ends the kingdom of Israel.

2 Kings xviii., 13—In Hezekiah's 14th year Sennacherib, king of Assyria, came against him. This is in the next year 3451 (for the 15th was his last year until he was given an additional 15 years).

2 Kings xx., 5—There was preparation for a Sabbath and a Jubilee.

2 Kings xix., 29—thus: "And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year, sow ye and reap." The year 3452 being a Sabbatic year, and 3453 the 16th Jubilee.

2 Kings xx., 10—Then Hezekiah had another sign through the prophet Isaiah, having asked: "What shall be the sign that the Lord will heal me? And Isaiah said, this sign shalt thou have of the Lord: Shall the shadow go forward ten degrees, or go back
Isaiah xxxviii., 8—ten degrees (or lines.) Then Hezekiah answered, It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backwards ten degrees; and the shadow went back ten degrees, which it had gone down in the dial of Ahaz, and is corrected by the interregnum above to the days of Ahaz. And his life was prolonged fifteen years..... 3466

The word above translated degrees, is the same translated dial, and relates to the going down of the

sun, and means steps or degrees; in that sense evidently referring to the calendar of time which, by the interregum above, corrected the time to 3430, which is in the dial (reign) of Ahaz.

Thus do the incidents in Hezekiah's reign prove this chronology correct, for the Sabbatic and Jubilee years are sure beacons to follow.

2 Kings xxi., 1.	Manasseh	reigned	55 years	3521
" " 19.	Amon	"	2 "	3523
" xxii, 1.	Josiah	"	31 "	3554
" xxiii, 31.	Jehoahaz	"	3 months	
" " 36.	Jehoiakim	"	11 years	3565
" xxiv., 8.	Jehoiachin	"	3 months	3566
" " 18.	Zedekiah (of Babylon)		11 years	3577

In this chronology there is from the exodus	2668
To the fall of Jericho, the land being divided	49
	2717
Thence to the Temple.....	430
	3147
Thence to the Captivity.....	430
	3577

We will now resume the numberings of the tribes in their order of march, having brought it to 3147, when the temple was begun, by the three tribes on the east.—Num. x., 17. The next in order were Gershon and Merari, of the tribe of Levi, who had charge of the tabernacle. The house being built, the tabernacle comes next. They were 13,700—Num. iii., 20–26. This

is equal to 32 years, which, added to 3147, brings us to 3179, when Solomon sought after strange gods. Next came Reuben, in the south; he had 151,450, or 355 years, bringing us to 3534. Then came the Kohites bearing the sanctuary, 8600 or 20 years, 3534+20=3554. This year Pharaoh Nechoh killed Josiah, and put Jerusalem under bonds.—2 Kings xxiii., 29–33. Here begins the captivity.

There are some other numberings bearing on this period. Saul numbered the people, he being the head of a new regime.—1 Samuel, xv., 4. There were 200,000 footmen, and 10,000 men of Judah. This number proves it to be other than a literal numbering, for David a few years later made over 1,500,000; however, the 200,000 signifies 468 years, which add to 1st Saul, 3098, and we have 3556, the year of the principal captivity. The next king being of Babylon. The 10,000 men of Judah are a distinct period equal to twenty-three and a half years. The house of Judah supports the future day of the church (see chapter on Church). Therefore, from the final captivity in 3577, to the thirty-seventh year of the captivity of Jehoiachin, when the king of Babylon *lifted up his head out of prison*, 2 Kings, xxv., 27, is some twenty-three and a half years.

There is another peculiar numbering at this period. Those employed to build Solomon's temple numbered 183,000, which is equivalent to 430 years, and from 3147 to 3577 is just that period.

I will now proceed with the lettering of the patriarchs. in connection with this system, having brought the list to Noah, reaching to the exodus.—Gen. xi., 10.

40 300
Shem..... מ ש 340

4 300 20 80 200 1
Arphaxed.....ד ש כ פ ר א.....605

8 30 300
Salah... ..... ח ל ש .....338—1983

200 2 70
Eber.....ר ב ע.....272—1555

Here Eber, which name signifies to pass over from a country beyond, points to the birth of Shem, meaning the place of a new sign or name. I give this meaning in its connection. The name signifies a sign or name.

3 30 80
Peleg..... ג ל פ .....113—1668

6 70 200
Reu.....ן ע ר.....276—1944

3 6 200 300
Serug.....ג ו ר ש .....509—2453

200 6 8 50
Nahor..... ר ח ו נ.....264—2717

As Terah marks a new era in the church, as the father of Abram, and having separate generations, so his father Nahor points to the division of the land, and fall of Jericho, in 2717.

8 200 400
Terah..... ח ר ת .....608—3325

40 200 2 1
Abram..... ם ר ב א .....243—3568

He brings us to a fraction over the main captivity.

For an easy understanding of this period, we will give Nebuchadnezzar's dates; his first year is..... 3557

Dan. i., 1. In the third of Jehoiakim he besieged Jerusalem in..... 3557

2 Kings xxv., 1. In the ninth year, tenth month, he came against Zedekiah in..... 3566

2 Kings xxv., 8. In the nineteenth year, fifth month,
he took and destroyed the city..... 3577
Hence one captivity dates from..... 3558
Another, and the main one, from..... 3566
And the last dates from..... 3577

In Jeremiah xxv., 11, we read: "These nations shall serve the king of Babylon seventy years." This makes the seventh servitude foretold by Moses, and in 2 Chron. xxxvi., 21, this is explained; to fulfil the word of the Lord through Jeremiah, until the land had enjoyed her Sabbaths for as long as she lay desolate, she kept Sabbath to fulfil "seventy years," showing that the seventy years has reference to the cycle of 430; and we will find that both seventy years and seventy men, when mentioned in Scripture, designate the cycle of 430 years. Israel took seventy souls into Egypt, that is for 430 years. Seventy is sometimes so expressed as to refer to the prolonged cycle of 479, that is the addition of seven sevens, a Jubilee period of forty-nine years; it then usually reads seventy *princes* or *elders* of the people. As Moses took with him seventy elders of Israel into the Mount in 2668, Numbers xi., 16, who indicated the length of life of the house of that tabernacle, 479 years, to 3147, the year of the Temple. Again Gideon had seventy sons of his body begotten.—Judges viii., 30. His time began in 2928+479=3407, which is the beginning of Israel's captivity. Tiglath-pileser carried away the two tribes and a half the other side of Jordan, Reuben, Gad, and the half tribe of Manasseh, in the beginning of the reign of Pekah, 3407.—2 Kings, xvi., 10; 2 Chr. v., 26. He also had a son Abimelech, by a con-

cubine, who killed his seventy brethren. This is from his day before his reign, which began in 2968, and the 479 brings us to the end of the rule in Samaria, for this was at Shechem of Samaria.

The temple was destroyed in		3577
Whiston.—The subsequent reign of Nebuchadnezzar	25	
Rollin.—The reign of Evil Merodich	2	
The reigns of Neriglissor and Laborcaidad.	5	
The reign of Belshazzar	17	
	—	49
		3626

This ends the cycle, being the second of 479 from the exodus in 2668, and brings us to the first of Cyrus, which marks a new era, one of restoration.

Darius the Mede and Cyrus	8 years	49	
Cambyses, supposed to be Ahasuerus	7 years.		
Smerdis	1 year.		
Ezra vi., 15—To the sixth of Darius	6 years	21	
		70—	3647
This ends the captivity; the period, however, does not belong to the cycles, for it is a compensation period, of which we have now passed this of Babylon		70	years.
The six servitudes of judges		94	years.
The servitude in Egypt		430	years.
Making in all		594	years.

The exact number of Sabbaths in 4163 years, the year of the birth of Jesus, showing them all to be compensation periods—for non-observance of Sabbaths. This, however, does not include Jubilees, for that was a Mosaic institution, whereas, the Sabbath obtained from the beginning. Thus 4163 ÷ 7=596.

In the first of Cyrus, 3627, which was a Sabbatic year, he made a decree concerning the building or rebuilding of the house of God, with *three* rows of great *stones*, and *new timber*.—Ezra vi., 3, 4. And it was finished in the sixth year of Darius II. This restoration was by Judah and Benjamin, and immediately under Zerubbabel, who commenced in the second year the work, because the first was a rest. Ezra iii., 8. Therefore, the temple was finished in 3647. Before proceeding, I will give the reader another species of numbering—although it may more properly belong to the next chapter—where will be amplified and shown how there are forty-two builders named in the record from Adam to Jesus; these were builders of the temple the real temple, "The stone cut out of the mountain, without hand." This number, 42, represents six working periods, as six sevens are forty-two, and the seven constitute one, as one Sabbath above is equal to seven below. Now, in the account of the symbolic temple, there were employed 70,000 bearers of burdens; these represent the edifice before Noah built the ark and organized the church. Divide 70,000 by 42 and we have 1666⅔. Then there were 80,000 workers in the mountain; these are in the church as organized; and divided by 42 gives us 1907, reaching to the year 3574, the captivity, or end of the temple. Add to that the servi-

tudes when they could not work, or the Sabbaths as compounded, and we have the year 4168, the week of the birth of Jesus.

But the Sabbaths are otherwise added for us; thus we are told there were 3300 *overseers, or setters in place,* rulers of the people. Now, to get Sabbaths from that number, we divide by six, instead of forty-two, as that is one-seventh of it—and we have 550 Sabbaths (see 1 Kings ix., 23 for 550 rulers and v., 16), which add to 3574 and we have 4124. Now, there were seventy years in Babylon when they were *out of the land, i. e.,* out of the whole church edifice; that is not counted in this computation, but is in the chronology; hence we must add it and we have Jesus as the Messiah.

The reader may ask: But there should be 594 rests. Why are there only 550 here? The reason becomes obvious: 550 Sabbaths represent 3850 years, during which they had rests. During the times of the judges there are two hundred years, when the land had her rests. These are the first four. There were 94 years of servitude, and 99 of judges without rest, and 47 from Egypt to the first servitude, making altogether, with seventy in Babylon, 310 years; which add to 3850, and we have 4160, the week of Jesus' birth. When calculating by sevens, it should as in this case approximate by half a week.

We will now note the times of building and finishing the temple. It is comprised in the cycle of 2520 years, or seven years of 360 years, which the reader will hereafter frequently see used in this manner. A month of this *year* is 210 years; a week 49, and a day 7.

The temple was begun in the fourth year, the second month.

Three years and one month is 360×3=1080+30=.....	1110
This is the first *week* of the life of Noah, the first builder. It was finished in the eleventh year, in the month Bul, or eighth month, seven years. The month Bul representing the same time as previously did the second month, for Moses changed the seventh to be the first; hence we read what appears seven years and six months, as only seven years..	2520
	3630
This being zodiacal time, must be corrected by a deduction of.....	52
	3578
The end of the temple, a fraction of one year over. To end out the year of twelve circles, having used ten and one month, we must add 360 and 330 years, less 9, required to correct them to true time.....	681
	4259
The fractions in the ending month are not given; therefore we may deduct twenty-five to reach the second and final destruction of the typical edifice. See 1 Kings vi., 1 and xxxvii., 38 ; 2 Chron. iii., 2, and Exodus xii., 3.....	25
	4234

The levy of 30,000 men in the building has another significance.

We will again proceed with numbering the tribes. We last had Reuben's division in the south, ending in 3554. We take the next in the order, which is Ephraim, 40,500, or 94½ years. 3554+95=3649, just 72 years over the cycle of 430 from the first building in 3147. The 70 being but a compensation period.

The next lettering of names begins with Isaac, having brought them down to Abram.

100 8 90 10
Isaac..... ר צ ח ק 208

2 100 70 10
Jacob..... ר ע ק ב 182

50 2 6 1 200
Reuben..... ר א נ ב ן 259

50 70 40 300
Simeon..... ש מ ע ן 460

10 6 30
Levi..... ל ו י 46

5 4 6 5 10
Judah..... י ה ו ד ה 30

50 4
Dan..... ד ן 54

10 30 400 80 50
Naphthali..... נ ף ת ל י 570

4 3
Gad..... ג ד 7

200 300 1
Asher..... א ש ר 501

200 20 300 300 10
Issachur..... ר ש ש כ ר .....830—3147

These names are given in the order of their birth; the first name meaning the sight, or vision of a son; the second hearing; and the next to be reached is Zebulon. which means a dwelling; and the names so far reach to the house of the Lord, 3147. After him we reach the children of Rachel. The significance of

seeing a son, will be perceived in the chapter on the Church. None of these lists of names mark epochs previous to themselves, yet they all have their foundation in Adam.

Zebulon	50 30 6 2 7 ז ב ו ל ן	95—3642
Manasseh	5 300 50 40 מ נ שׁ ח	395—3637
Ephraim	40 10 200 80 1 א ף ר י מ	331—3968
Benjamin	50 10 40 10 50 2 ב נ י מ י ן	162—4130
Dinah	5 50 10 4 ד י נ ה	69—4199

Ending with Dinah (which means judged, acquitted), in the first week of the ministry of the Messiah, 4196 being the year of the crucifixion. Joseph is here omitted, for he died in Egypt, and his sons had his inheritance. He is the only one of Jacob's sons that "died" according to the record, as they all came out of Egypt, and proceeded to judgment.

From this onward we can only trace the Biblical time by the system already developed, and must resort to profane history for the details.

We have five years of Darius, up to	3647
Rollin—His subsequent reign was.....30 years.	3677
Rollin, B. VI., ch. ii.—He was succeeded by Xerxes, who reigned.....13 years.	3690
He was succeeded by Artaxerxes in whose seventh year Ezra went up	
Ezra vii., 1–8—to *reconstruct*..... 6 years.	3696

From this point commences Daniel's 7 and 62
Dan. ix. 24—weeks; that is to say, 49 years and 430
430 years. See chapter on Jesus in Prophecy.
Neh. l.—In Artaxerxes' twentieth year, Nehemiah
went up to build the wall. He was governor
Neh. v., 14—12 years, 14 years 3710
Neh. xiii., 5—In his thirty-second year he came
again, 12 years..... 3722

Here we will take the next numbering in the regular order of march, which is Manasseh of Ephraim's division, 32,200 equal to 75 years; which, from 3647 when we last numbered, brings us to 3722, the end of Nehemiah's 12 years.

Ezra went up to *restore* Jerusalem in all her attributes. The wall was begun in 2696 and was finished in 52 days, or more properly in two fifty periods, meaning two Jubilees.

In the sixth year of Darius, the temple was finished under the decree from Cyrus; this was in 3647. Ezra vi., 15. The next was a Sabbatic year and the next a Jubilee, 3649. The wall, however, was delayed; but from the 16th to the 22d verse we have the observance of this Jubilee; for it will be found, the passover and other feasts were only thus celebrated in these years. Ezra went up in 3696; and the two following years were Sabbath and Jubilee, and in Ezra viii., 15 and 21, we find its observance. This is one fifty period; from this another fifty, and the wall was finished in 3746; and the next year was a Jubilee, and we find its observance in Neh. viii. And Jerusalem was restored in 3745, the day preceding the Sabbath. Thus they note two

Jubilee periods, whence a seventy "sevens" time, 430 years, takes us into 4175.

The subsequent years of Artaxerxes are 15..... 3737
Rollin—To the end of Darius Nothus 20..... 3757
Rollin—To the end of Persian Empire 74..... 3831
The kingdom of Syria begins, after an anarchy of 18 years..... 3849
Seleucus reigned 31 years..... 3880
Thence to Antiochus Epiphanes 106 years..... 3986
1 Mac.—"In the 145th year he set up the idol in the temple, 177 B. C. 3849+144=the begin-
1 Mac. i., 57—ning of the Seleucidæ..... 3993
1 Mac. vi., 16—He died in the year 149, after 11 years reign, 166 B. C. 3997
1 Mac. vi., 20—The next year Jerusalem was besiege 3998
1 Mac. vi., 49 and 53—"There were no victuals in the city, for it was a year of rest in the land." This is a Sabbatic year..... 3998
Rollin—Thence to the end of the kingdom of Syria, and death of Antiochus Asiaticus, 102. 4100
Jos., B. XVII., ch. 8—Thence to 1st of Herod, 26. 4126
Wars, B. I., ch. 33—Thence to birth of Jesus in Herod's reign 37..... 4163
Luke ii., 42—Thence to Jesus 12 years of age in the temple..... 4175

This is 430 years from the last cycle of 49 years in Nehemiah, 3745, when Jerusalem was restored, and the cycle of 479, from the date of Ezra going to restore, 3696+479=4175—so from the exodus, under Moses, was this cycle to the temple or typical man, and from

the restoring exodus from Babylon was 479 years to the real man in the temple.

We must now resume our numberings. The last was Manasseh, bringing us to 3723. The next are Benjamin, Dan, Asher, and Napthali—193,000—equivalent to 452 years, 3723+452=4175, or the whole number 625,550, equal to 1465 years, 2710+1465=4175, Christ is in the temple.

Luke iii., 1—To the 15th year of Tiberius, when Jesus was near 30 years of age,
" " 23 is 18 years..... 4193
Thence to the crucifixion, 3 years.... 4196
" " " destruction of the Temple..... 4234

Having given all the numberings, we will proceed with the next lettering of names, from where we left off. The next in the order of succession is Moses.

Moses.....	5 30 40 מ ש ח	345
Joshua.....	70 6 300 6 5 10 י ה ו ש ו ע	.....397— 742
Othniel.....	80 1 10 50 400 70 ע ת נ י א ל	.....561—1303
Ehud.....	4 6 5 1 א ה ו ד	16
Deborah.....	5 200 6 2 4 ד ב ו ר ח	.....217—1536
Gideon.....	50 6 70 4 3 ג ד ע ו ן	.....133—1669
Abimelech.....	20 30 40 10 2 1 א ב י מ ל ך	.....103—1772
Tola.....	70 30 6 400 ת ו ל ע	.....221—2499
Jair.....	200 10 1 10 י א י ר	.....506—2278

	8 400 80 10	
Jephtha.....	ר ק פ ח	.....498—2997
	50 90 2 1	
Ibzan.....	א ב צ ן	..... 143—3140
	50 6 30 10 1	
Elon.....	א י ל ו ן	..... 97—3237
	50 6 4 2 70	
Abdon.....	ע ב ד ו ן	.....132—3369
	50 6 300 40 300	
Samson.....	ש מ ש ו ן	.....696—4065
	10 30 70	
Eli.....	ע ל י	.....110—4175

The first of these names, Moses, means drawing out of the water (symbolical waters). The last, Eli, means the summit, the highest, in fact—the "most high." Now the time of the *reigns* of these names, to 1st of David in 3102, is 360 years; 2668 from 3102 leaves 434; deduct from that the servitude, 94 less 20 that Samson judged in the Philistine time, and we have 74 years to be deducted from 434, leaving 360 years. This is the time in the church, when one year counts for seven on earth, because in heaven it is a continual rest. Therefore multiply 360 by seven, and we have the cycle of 2520. Take this from the waters of Noah, 1655+2520=4175 to the most high.

The names of Ishmael and Hagar, and the twelve sons of Ishmael, run to 4234, numbered in this manner, which is the year of the destruction of the temple by Titus.

There is still another numbering; the second one by Moses, recorded in Numbers xxvi. Those heretofore taken died in the desert, and represented the period from Jordan to Christ. These were they who crossed Jordan, and composed the church which the others

typified; hence, these begin where they ended, and represent the Christian church. They numbered 624,730. Reuben, Gad, and half Manasseh remained on the other side of Jordan.—Josh. xiii., 8. They numbered 136,930, or the equivalent of 320 years, running to A. D. 332, which takes us to the end of the Jews as a nation. The others crossed; first, Judah, Ephraim, and Manasseh, 161,700, or 379 years—Josh. xv.—reaching to A. D. 391. At this time, the church, like its prototype, cried, "give us a king," and they had the papacy; and Saul numbered these, as of a new regime, 210,000, or 491 years, bringing us to A. D. 882, when they were in full captivity to Babylon, paralleled by their prototype—here are the dark ages. There are yet seven tribes to count—Josh. xviii. and xix.—making 355,800, to which we now add Levi 23,000, and we have 887 years, plus 882, making the year 1769, and some fractions over. We now must take the numberings at the restoration under Ezra, being 42,360—Ezra ii., 64, and Neh. vii., 5-66—equal to 99 years, or two fifty periods, bringing us up to 1868. Thus by the arithmetic can we see how one dispensation typified and referred to the next.

In this chronology it will be noticed that there are but two corrections of the calendar—one by Joshua, of 36 years, and the other, the interregnum of 11 years, corrected by Hezekiah. Now to correct 4175 years, we find a difference of 59 years; hence it would seem to have corrected itself somewhere, the difference being 12 years. Therefore, we find that the 36 corrects ahead; and a portion of the anterior period needs no correction for all the purposes of making true time. For we

read of Noah's reckonings—Gen. vi., 9: "Noah was perfect in his *generations*." The primary meaning of *this* word translated generations is, a *circle or cycle*, hence it indicates that his calendar was correct; and he was a builder of six hundred years. But the Levitical cycles of 479 years, obtain from the beginning; of which there are eight. The reader must bear in mind some two or three idiosyncrasies in the chronology. One is the setting back the calendar by God, through Moses (in Exod xii., 2), one hundred and ninety years. Thereby, for some purposes, making the first of the year to count from the 10th day of the seventh month, a difference of 190 days, *i. e.*, years, thereby making the dates of Isaac's birth 2048, or the *promise*, and the entrance to Egypt, 2238, synonymous. The next point is the 594 years of servitude, as compensation periods for the Sabbaths of 4163 years, of which 430 in Egypt served up to 3010—the era of Eli and birth of Samuel (or *Shem, and God*). The next term of 94 years, during judges, $94 \times 7 = 658$ years; reaching to 3668, the era of Nehemiah's reconstruction. And the next 70 in Babylon, which are purely *dies non*, for the temple was then destroyed, takes us to the end, 4175. Thus $7 \div 4163 = 594$. We will now show the septennial or Levitical cycles. They begin with Seth, who is the *foundation pillar* (that being the meaning of the name) of the whole, and we add to..... 130
One cycle..... 479

Jared's day immediately preceding Enoch..... 609
We add another 479

1088

We will here deduct that twelve years of correctional time, anterior to Noah..... 12

1076

This is in Lamech's day, after the birth of Noah.

We now add the third cycle, bringing us to the birth of Shem, Ham, and Japheth, they being in 1554, 1556 and 1558. See Gen. v., 32 and xi., 10..... 479

1555

We start from there, he being the founder of the the renewed church at the end of the flood, in 1556

We now add the fourth cycle..... 479

2035

We now deduct 12 years of the 36 of Joshua's correctional period..... 12

2023

This is the year of Abraham's entrance to Canaan, and the beginning of his church.

The next is the central cycle, wherein the 190 years is apparently set back; this is the fifth..... 479

2502

We add the 190, for it seems necessary to make the chronological time..... 190

2692

We must now deduct from this the remaining 24 years of Joshua's correctional to make it correspond, as in the chronology it does not yet appear..... 24

2668

And we have the apparent exodus—add.....	49
The fall of Jericho	2717
Add the sixth cycle, less the 49 above	430
And we have the year of the temple	3147
Now add the	430
And we have the year of its destruction.....	3577
Add here 70 years *dies non*, in Babylon, to correspond with real time in chronology	70
The date of the decree of Cyrus	3647
Add the Jubilee term of the cycle	49
And we have it reconstructed.....	3696
We now give the eighth cycle	430
The beginning of Herod.....	4126
And the Jubilee term of it.....	49
And we have Jesus in the temple	4175

As a proof of the correctness of the era of Jesus, I will now add an entirely different computation, having a bearing likewise on the next chapter, on the Church. In this I multiply by four—because the altar and the furniture of the tabernacle and temple were four-square.—Exod. xxvii., 1; xxviii., 16. And likewise the church edifice is symbolized under the word *city, vide* city Jerusalem. The city of this edifice, however, which reaches up to Jerusalem was Hebron—which was Kirjath-arba. Sarah died there. Now Sarah is likewise a figure under which the church is seen, and elsewhere I have shown how her age with Abram's reaches 3566. Hebron or Kirjath-arba was the head of the kingdom. David reigned seven years and six

months in Hebron. We will date that from 1556, when the first builder begat a son, or builder, who stands at the head of the construction, Shem. Seven years and six months is 2700 years, plus 1556=4256, less 61 to correct the time, which is zodiacal, and we have 4195—the end of David; after which Solomon counts in Jerusalem. The name Kirjath-arba means *city of four;* hence, as will be seen in the next chapter, the whole is divided into four parts; so of the river that went out of Eden; it went into four heads. The reader having seen four chronological letterings running over the same ground, may perceive the appositeness of this multiplication: they being the four *wheels* (revolvings) which Ezekiel saw, as a wheel within a wheel. See Gen. xxiii. 2.

In Genesis v., we have the generations of Adam; and we read:

He lived 130 years, and begat Seth .....130×4=520	
Seth lived 105 years, and begat Enos ....105×4	420
Enos lived 99 years, and begat Canaan....90×4	360
Canaan lived 70 years, and begat Mahalaleel 70×4	280
Mahalaleel lived 65 years, and begat Jared 65×4	260
	1840
We will here correct the time as we proceed; this being zodiacal, deduct	25
	1815
Jared lived 162 years, and begat Enoch..162×4	648
Enoch lived 65 years, and begat Methusaleh 65×4	260
	2723
To correct deduct	13
Here is the crossing of Jordan	2710

Methusaleh lived 187 years, and begat Lamech 187×4	748
	3458
Lamech lived 182 years and begat *a son*, and called his name Noah.....182×4	728
	4186
Here we deduct 23, making 61 years in all.....	23
The year the *Son* was born	4163

This can scarcely be called a mere coincidence We will, however proceed with the next system of generations which commence with Shem, who went 100 years to Arphaxed. We begin in 1656.

100×4	400
Arphaxed to Salah .....35×4	140
To Eber.....30×4	120
	2316
We will here correct time and deduct 32 years ..	32
	2284
Thence to Peleg .....34×4	136
" Reu.....30×4	120
" Serug .....32×4	128
" Nahor.....30×4	120
" Terah .....29×4	116
" Abram .....70×4	280
	3184
Here deduct.....	13
	3171
Thence to Isaac.....100×4	400
	3571

Deduct	
Here we have the captivity.....	3566
Thence to Jacob .....60×4	240
" *Joseph*.....91×4	364
	4170
Less.....	7
	4163

The birth of the *son* of Rachel, "for Rachel and Leah did build the house of Israel."—Ruth iv., 11.

We will now proceed, having had a son born of Adam, and a son of Israel, making a duality. We ended the second series with the birth of Joseph, in 2199. The reader will hereafter see wherein he is a type of Christ. We now begin at 2200.....

2200	
and 39 years to Egypt ....39×4	156
In Egypt .....430×4	1720
Wandering .....40×4	160
	4236
To correct time....	61
The date of Jesus in the Temple.....	4175
The wanderings having taken us to the Jordan, the fourth and last computation starts from Jordan	2710
To the dividing the land.....5 years+4	20
Thence judges and servitude .....373×4	1492
	4222
	25
	4197

This ends in 3088, when the ark was taken and *Eli* died. The time is corrected already to 2715—by the

interregnum cured by Joshua 36 years; hence we deduct here but 25.

The Philistines have taken the ark by crucifying Jesus.

The above computations by four are curious, but not regular, for it may be observed that the first series ends at the birth of Noah, the comforter, in 1056, and the second omits 500 years to Shem. Now, if the first is multiplied by four, it looks as though the second should be by three, and the third by two, thus approaching the summit. This we will do, and this time take the time in the aggregate. Thus, from the birth of Noah in 1056, to that of Jacob and Esau, the natural and spiritual man combined, in 2108, is 1050 years, which multiplied by three makes 3150; which time is to be corrected by deducting 43, leaving 3107, to which add 1056 and we have 4163, when Rebekah's son, who combined Esau, who came (red) *i. e.*, adam-like, for it is so in the text; hence he is called Edom; and Jacob, the brother who came after, being a plain man (*ish*). This is fully explained hereafter.

The discrepancy above of two years, occurs in the chronology between Shem and Arphaxed, of doubtful correctness; yet it would seem necessary in the regular and literal chain. We next take from 2108 to 3167, when the houses were finished. 1 Kings ix., 10: "And it came to pass, at the end of twenty years, when Solomon had built the two houses, the house of the Lord and the king's house," *i. e.* 3147+20=3167; and we have 1059 years to multiply by two, making 2118 years, to be corrected by the deduction of 31 years to make true time. This leaves 2088+2108=4196, Christ crucified, and as he said, "It is finished."—John xix., 30.

APPENDIX TO CHRONOLOGY.

TABLE SHOWING THE SABBATIC AND JUBILEE YEARS.

THE observance of these is thus ordered in Lev. xxv., 8–10 : "And thou shalt number seven Sabbaths of years unto thee, seven times seven years, and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month. . . . And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a jubilee unto you. . . . A jubilee shall that fiftieth year be unto you ; ye shall not sow, neither reap that which groweth of itself in it," etc., etc.

And thus the Sabbatic year, Lev. xxv., 3–6 : "Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard and gather in the fruit thereof ; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord ; thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed, for it is a year of rest unto the land. And the sabbath of the land shall be meat for you," etc., etc.

TABLE OF SABBATIC AND JUBILEE YEARS.

	A. M.
7, 1st Jubilee, 2718, in the 11th of Joshua	2717
14, 2d Jubilee, 2767, 9th of Othniel	2766
21, 3d Jubilee, 2816, 18th of Eglon	2815
28, 4th Jubilee, 2865, 21st of Deborah	2864
35, 5th Jubilee, 2914, 23d of Gideon	2913
42, 6th Jubilee, 2963, 6th of Jair	2962
49, 7th Jubilee, 3012, 2d of Elon	3011
56, 8th Jubilee, 13th of Eli, 3061	3060
63, 9th Jubilee, 9th of David, 3110	3109
70, 10th Jubilee, 17th of Solomon, 3159	3158
77, 11th Jubilee, 6th Asa, 3208	3207
84, 12th Jubilee, Jehoshaphat, 3257	3256
91, 13th Jubilee, 23d of Jehoash, 3306	3305
98, 14th Jubilee, 3d of interregnum, 3355	3354
105, 15th Jubilee, 41st of Azariah, 3404	3403
112, 16th Jubilee, 6th of Hezekiah, 3453	3452
119, 17th Jubilee, 36th of Manasseh, 3502	3501
126, 18th Jubilee, 18–28 of Josiah, 3551	3550
133, 19th Jubilee, 43d Nebuchadnezzar, 3600	3599
140, 20th Jubilee, 9th of Darius, 3649	3648
147, 21st Jubilee, 2d of Artaxerxes, 3698	3697
154, 22d Jubilee, 10th of Darius Nothus, 3747	3746
161, 23d Jubilee, 41st of Artaxerxes 2d, 3796	3795
168, 24th Jubilee, 15th after Persian Empire, 3845	3844
175, 25th Jubilee, 14th of Seleucus, 3894	3893
182, 26th Jubilee, 5th of Antiochus 3d, 3943	3942
189, 27th Jubilee, 6th of Antiochus Epiphanes, 3992	3991
196, 28th Jubilee, 3d of Antiochus Gryphus, 4041	4040
203, 29th Jubilee, 11th of Tigranes, 4090	4089
210, 30th Jubilee, 14th of Herod, 4139	4138
217, 31st Jubilee, A. D. 25 = 4188, or 12th of Tiberius	4187
32d " " 74	A.D.
287, 41st Jubilee	515
427, 61st Jubilee	1495

Of these Sabbatic and Jubilee years but few are found recorded as having been observed; hence the land had her rests altogether for the space of seventy years during the captivity, equal to the number of 430 years.

The Jubilees in the reigns of Othniel, Eglon, and

Deborah, appear not to have been observed, and each is said to have "done evil in the sight of the Lord." These are the 2d, 3d, and 4th, the first having been kept around Jericho.

The 5th, however, under Gideon, was kept, and the trumpet sounded.—Judges vi., 28 to 35. None appear again during judges, for they "did evil," until the 9th, in the 9th year of David, when a Jubilee is very evidently described in 2 Samuel vi., when David brought up the ark to the city of David [Jerusalem], in A. M. 3110.

The 10th Jubilee was likewise observed by Solomon in 3159, as may be inferred from 1 Kings viii., 1 and 2, and 62 to 68.

The 11th Jubilee occurs in Asa's reign, and we read in 1 Kings xv., 14, "the *high places* were not removed, and Asa's heart was perfect with the Lord all his days." It may be remarked here that the phrase *high places*, has a double significance; it indicated not only the hills on which they erected altars, being the high places of the pagans and also those of the Lord; but the feasts and *rests*, or Sabbaths, were so designated, as a close observation of the term as used in the Scripture will show. (See 2 Chron. xiv., 3–5.)

The 12th Jubilee is thus indicated in the reign of Jehoshaphat, in 2 Chron. xx., 28, 30, 33: "And they came to Jerusalem with psalteries, and harps, and *trumpets*." "So the realm of Jehoshaphat was quiet, for his God gave him rest round about." "Howbeit, the high places were not taken away."

The 13th Jubilee came in the 23d of Jehoash, in 3306, and we find in 2 Kings xii., 3–4: "The high

places were not taken away," and the next verses describe a restoration, such as is ordered to be done in Lev. xxv.

The 14th and 15th Jubilees are not noted in the Scripture. The 16th, however, in the 6th of Hezekiah is fully referred to in the chronological text, which see.

The 17th appears not to have been observed; it was in the reign of Manasseh, and we find in 2 Kings xxi., 2, 3, that he "did evil and built up the high places of Baal."

The 18th Jubilee is clearly indicated in 3551, or 28th of Josiah. This reckoning is in conformity with Hezekiah's, which was made correct by removing the dial back ten degrees.—2 Kings xx., 11. If the same was done in this case, this Jubilee described in 2 Kings xxii., xxiii., as in the 18th of Josiah, would be correct, as it occurs by the table in the 28th. Thus his reign began in 3524; the Jubilee was in 3551; hence it is his 28th year, as Hezekiah's was in his 6th, and is recorded in his 15th, or year after his 14th. (2 Kings, xix., xx.) So Josiah's must be set back ten degrees.

A Sabbatic year occurs in the 11th of Zedekiah, and 1st of captivity, A. M. 3578; and we read in Jer. lii., 6, and 2 Kings xxv., 1–27, its indications, and that "the famine was sore in the city, so that there was no bread for the people," the Lord having cursed instead of blessing the 6th year.

A Sabbatic year is also described in Haggai ii., 15–19, in the 2d of Darius, in 3641, agreeing with the table.

The 19th and 20th Jubilees are not discoverable. The 22d we find in Nehemiah v., 8–15, as well as the

preceding Sabbath in 3147 Nehemiah went up from the captivity in 3696, and caused these two years to be observed according to Levitical law. This was after the wall was built, although Josephus says it was building two years and four months (Jos., Book I., chap. v., § 8); but A. M. 3697 agrees with the table, as does likewise the text, that it was done in fifty-two days. The journey was more than four months from Babylon, Ezra vii., 9, and it was in the seventh month from the time Nehemiah started. He returned immediately to Babylon, Neh. xiii., 6; v., 14. Ezra it was who observed these rests.—Ezra x., 5.

CHAPTER IV.

JESUS IN THE CHURCH.

It does not seem to be generally known that the Bible is a history of the church of God, neither more nor less. The history of its high priest is so intimately connected with it that they cannot be separated. It is not written, however, on this plane of life; therefore it is not composed in the fashion of Herodotus, Gibbon, or Hume, but in a manner peculiar to itself. Its ideas are clothed in symbols, its facts in allegories, its morals often in proper nouns, its truths in common nouns, and its time is numbered by the names of men; yet these symbols, these allegories, these proper and common nouns, may, to some extent, be literal history. Philo, a learned Jew, and one of exalted character, read the Scriptures entirely as allegories. He is good authority, for, although not a Christian, he was a learned theologian of his day. And of the early Fathers, Origen, the greatest of them all, did the same; but greater than these is Paul, in whose footsteps they followed, as may be seen from his reference to chronology, as given in the preceding chapter. And in Gal. iv., 24, he says: "But he *who was* of the bond-woman was born after the flesh; but he of the free-woman was by promise, *which things are an allegory*, for they are the two covenants," &c. Again in 2 Cor. iii., 6: "Who

also hath made us able ministers of the new testament, *not of the letter*, but of the spirit, for the letter killeth, but the spirit giveth life;" and this is the general tenor of the great Apostle's teaching; although the literalists follow Paul as the supreme head, yet they ignore this precept.

In Scripture writings it will be found, that the author uses natural objects and phenomena, and often true literal incidents, in which to clothe the idea to be conveyed. And this fact has led the gross-minded world astray, for they follow the shadow instead of the substance. Well may Paul have said, the *letter* killeth, for every crime has been justified under its ægis by the ignorance and baseness of man. If a person commits murder, he "lays the flattering unction to his soul" that David, the man of God, caused Uriah's death. So if a man coveted another's wife, he held up the same example. Joe Smith's Mormons build their sensual polygamy on Solomon's wives and concubines, and thus to the end of the chapter; when the truth is, the prominent women in the Scripture are but symbols of the church, and its branches, which are always represented under the feminine guise, as the bride and her husband. The incidents of a church are a man, or father, a wife, or mother, and a son, a covenant, a generation, and a judgment; hence a certain phase or class of the church is called a concubine. The church is divided into cycle periods or divisions, and may be termed the church of the first and second day, and so forth. A peculiarity of the Scriptures is, that *everything* in them *is foretold*, because it is composed in heaven, where space is not as on earth; but it is written on

earth through human instruments. Although the orthodox claim for the Bible that it is the word of God, yet they degrade it to the level of human composition, by repudiating every effort to show it to be other than literal history. Nevertheless, in the first chapter of Genesis will be found the prophetic symbolical history of the church, under the similitude of the creation of the natural world, and it is there divided into six days of creative development, and the remaining Scriptures are but the elaboration of that chapter. Those who translated it were literalists, and could see no sense except in literal natural events and things; hence they strained the text into a story of natural objects. It commences: "In the beginning God created heaven and the earth, and the earth was without form and void." This might be rendered, the earth was desolate and empty. "And darkness was upon the face of the deep" (that is, waters), and the breath of life, or spirit of God, moved upon the face of the waters. Notice here, if you take this literally, that the spirit did not go over the land; hence we may infer waters are symbolical. And God said: "Let there be light, and there was light; and God saw the light that it was good, and God divided the light from the darkness." The word light is אור *Or*, to give light; and *Ur*, another form of the same word, the plural of which is the Urim, signifying *light*, which the high priest wore on his breastplate with the Thummim (truths). This light, therefore, means spiritual light—and so of darkness. "And God called the light day, and the darkness he called night; and the *darkness* (evening) and morning, the dawn of light, were the first day." If a good He-

brew linguist were imbued with the idea that this chapter was the history of the church and not of the natural world, but only clothed in a similitude of that history, he could transcribe it so as to give such a meaning with less violence to the primitive ideas in the word than is done in the present rendering ; but as it is, I think, as we proceed, it will become evident. This, however, can only be developed from a review of the whole seven days, through which I propose to take the reader. The system being as follows : The first chapter of Genesis opens with an account of the beginning, which in reality is a synopsis of the first stage or period of the church, which word is most convenient to embody the idea of the establishment of a true religion with man ; this embraces from the first to the sixth verses. The details of this period will be found in the second, third, and fourth chapters. The second period is in the same manner prophetically foreshadowed from the sixth to the eighth verse, and its history is told in Genesis, from the fourth to the eleventh chapters, which also point forward to the end or consummation of the church. The third period is found in the five verses ending with the thirteenth, and its history is enlarged from the tenth of Genesis to about the fortieth. These three divisions of the church lay the foundation of all the future periods, for it embraces Abraham, the father of the institution. The fourth prophetic period is compressed into the six verses ending with the nineteenth, and its history is still more elaborate, comprehending the last of Genesis, all Exodus, Leviticus, Numbers, Deuteronomy, and Joshua ; in fact, these occupy all the books of Moses. The fifth day is pictured in the

twentieth and three following verses, and its history in full is found in the books of Judges, Ruth, Samuel, Kings, and Chronicles. And the sixth day, the period which is prophetic of, and which produced Jesus, is foreshadowed in the twenty-fourth and seven following verses, and its history is found typified in the only remaining historical books, Ezra, Nehemiah and Esther, and elaborated in the Gospels. Therefore, when we read in the twenty-sixth verse of the creation of man (Adam) "in our own image," we must not confound him with the man (Adam) formed of the dust of the ground, in the seventh verse of the second chapter; for that chapter is historical of the first day, whereas the Adam of the twenty-sixth verse of the first chapter is prophetic of the sixth day, the history of which is extended into the three Gospels of Matthew, Mark and Luke—that of John being historical of the seventh day, as will be shown hereafter. We now return to the second chapter, which is the beginning of the history of the first day of the church, or of creation, as related in the first five verses of the first chapter. For this narrative is an elaboration, and entirely distinct from the first, which is a prophetic epitome of the whole Bible history up to Jesus the Messiah, being divided into seven periods called days, the first two only relating to times before the flood. An account of these two days will be found in the succeeding chapters up to that event. In the first day the light from heaven was shed on man, but there was no organized church. In the second day, we read "that a firmament was made in the midst of the waters; the waters above the firmament were divided from those below it, and the

firmament was called heaven." The firmament here mentioned is the church; "the dry land God called earth" (*aritz*). And this designates mankind out of the spiritual phase of the church. That water and seas symbolize the men of the church may be seen in the fact that the spirit of God is only said to have moved on them. When we read in ch. ii., 4: "These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens," it refers to what follows, and is not intended to be retrospective, for we find it so in every other instance, as witness in ch. v., 1, where the generations are given of the *day* that God made Adam, which refers to the creation already seen in ch. ii., 4—these being the details. See also, respecting these generations as referring to the future, ch. vi., 10. Let the literalist notice that the *earth* was not created until the third day.

That which we are now contemplating is a vast structure—an edifice—a temple; tha ttemple being nothing less than a man as developed in Jesus, the Christ-like man, he being the Christ. Nothing is more natural than the term building being applied to this structure, and that it should be typified by building the ark and the temple, a reference to which was seen in the last chapter. To have a clearer view of this idea, however, we will look into some Hebrew words in point. To build, to construct, is בָּנָה banah. Built is בִּנְיָן Jiben. The word is very frequent, and holds an important position in the Scripture. Another prominent idea in the same, is *son* and *daughter*, *ben* and *bath*. The reader may call to mind what stress is laid on having a *son*

born, as witness the history of Isaac, Samuel, Samson and Jesus. Now the latter two are derived from the former, the verb *to build*, on which Gesenius observes: "Hence בן *ben, son*, comes from the idea of building, *i. e.*, of begetting." If the reader should discard the idea produced by the literal (and forced) translation, such as "begetting, *and he went in unto her*," and read, and he or she produced, brought forth, and she conceived (in her mind), and he had knowledge, he would get a better idea of Scripture, and do no violence to the text. I now propose to show the reader that the word son, generally, if not always, includes the idea of building, or a builder. Hence we read, Gen. iv., 1: Adam had knowledge of Eve (life), and she conceived and brought forth Cain, and the second verse says, and *she in addition* produced his brother Abel; but in ch. iv., 25, we read, she brought forth a *son*, or builder, and he begat a series of *seven* persons; the seventh only, however, begat a *son*, ch. v., 28, and called his name Noah, or comfort, rest. This was in 1056. And although we read of the children of these parties, we have not another son begotten, in the regular line of generations, until Isaac was born to Abram; although they all bare offspring, or, as translated, sons and daughters; and we likewise recognize one as the son of his predecessor, as "Terah took Abram his son." —xi., 31. Yet the distinction I wish to draw the attention of the reader to, is the *begotten son* in the regular line of generation. We have had Seth, Noah, and Isaac. Isaac's wife Rebekah bare Esau and Jacob; the first an adamic man, or the spiritual, as we are told, he came forth *red* or *adamlike*; the word having

the same derivation as Adam, and with great commotion (I think this idea is near the original), and she called his name Esau, which means to build, create—see Gesenius עשׂה, No. 1 and not No. 2, which is merely made to suit a peculiar reading. Then came Jacob, a plain man. After this Jacob begat eleven sons. And at the birth of Joseph, Rachel said, the Lord shall *add* to me another son; and that refers to Benjamin.—Gen. xxx., 24. This son is the spiritual brother or inner man of Joseph, and bears the same relation to him that Abel did to Cain, and there is the same peculiarity of language regarding their birth. In neither case have we the same language as at the birth of others; hence they are sons that typify the inner or spiritual man, that comes when the Adam *is born again*. This is somewhat of a digression.

There is a phrase in the original, however, touching these sons or builders, that has an important bearing on the argument, and that is, the peculiar language which is rendered into our translation as of the age of a man. In Gen. v., 3, the original reads, and Adam lived a hundred and thirty years, etc., just as translated, and so, "and all the days of Noah were," etc., ix., 29. But out of the multiplicity of such records, there are forty-four instances where we read in our Bible thus: "And Noah was five hundred years old."—Gen. v., 32. "And Isaac was forty years old."—Gen. xxv., 20. The original of which reads in this peculiar style: "Isaac son forty years," and "Noah son five hundred years." Now, when we find in Gen. xxiii., 1, the age of Sarah, "and Sarah was a hundred and seven and twenty years old," the Hebrew does not read that she was a *ben*,

or *beth*, of those years, but the life that she lived was "a hundred years and twenty years and seven years," that being the way to express it. I infer, therefore, that the other has another significance, and the word son stands for built. And in order that the reader may see plainly how these builders worked, I will make a table of their times. We begin at 1056, the birth of Noah.

	1056	
1 Noah built.....	500	years, and begat Shem.....Gen. v., 32.
2 " "	600	years, when the waters were on, Gen. vii., 6.
	2156	
To correct time..	30	deducted.
	2126	The days of Jacob and Esau.
3 Shem built.....	100	years, to Arphaxed .....Gen. xi., 10.
4 Abram built	75	years, when he left Haran.....Gen. xii., 4.
5 Abram built	86	years, to Ishmael..... ....Gen. xvi., 16.
6 Abram built	99	years, to promise of Isaac.....Gen. xvii., 1.
7 Abram built	99	years, when circumcised.....Gen. xvii. 24.
8 Ishmael built.....	13	years, when circumcised.....Gen. xvii., 5.
9 Abram built	100	years, when Isaac was born...Gen. xxi., 5.
	2698	
Here.....	8	off, to correct time.
	2690	years, to half through the wilderness.
10 Isaac built.....	40	years to marriage with Rebekah..... .....Gen. xxv., 20.
11 Isaac built.....	60	years, to births of Esau and Jacob..... .....Gen. xxv., 26.
12 Esau built	40	years, to marriage ....Gen. xxvi., 34.
13 Joseph built	17	years, to feeding the flock, Gen. xxxvii., 2.
14 Joseph built.....	30	years to Egypt .....Gen. xli. 46.
15 Joseph built..... .	110	years to his death .....Gen. l., 26.
	2987	
	3	off.
	2984	
16 Moses built.....	80	years, to Pharaoh .....Exod. vii., 7.
17 Aaron built.....	83	years, to Pharaoh..... .Exod. vii., 7.

18 Aaron built	123	years, to death..... Num. xxxiii., 39.
19 Moses built.....	120	years, to death.. .....Deut. xxxiv., 7.
	8390	
20 Caleb built	85	years, to the division of the land, Joshua xiv., 7, 10.
21 Joshua built.	110	years, to the division of the land and death ....Joshua xxiv., 29.
	3585	
To correct	8	off.
	3577	the captivity.
22 Eli built	98	years to his death.....1 Samuel iv., 15.
23 Ishbosheth built...	40	years to reigning in Israel.. 2 Saml. ii., 10.
24 Barzillai, built	80	years to helping the king.. 2 Saml. xix., 32.
25 Mephibosheth built	5	years, to when he fell.....2 Saml. iv., 4.
26 David built	30	years, to reign..... 2 Saml. v., 4.
27 Rehoboam built...	41	years, to reign.....1 Kings xiv., 21.
28 Jehoshaphat built..	35	years, to reign.....1 Kings xxii., 42.
29 Jehoram built.....	32	years, to reign .....2 Kings viii., 32.
30 Ahaziah built	22	years, to reign.....2 Kings viii., 26.
31 Joash built.....	7	years, to reign..... 2 Kings xi., 21.
32 Amaziah built	25	years, to reign.....2 Kings xiv., 2.
33 Azariah built	16	years, to reign ....2 Kings xv., 2.
34 Jotham built.....	25	years, to reign.....2 Kings xv., 33.
35 Ahaz built.....	20	years, to reign ..... 2 Kings xvi., 2.
36 Hezekiah built....	25	years, to reign.....2 Kings xviii., 2.
37 Manasseh built	12	years, to reign.....2 Kings xxi., 1.
38 Amon built.....	22	years, to reign.. .....2 Kings xxi., 19.
39 Josiah built	8	years, to reign.....2 Kings xxii., 1.
40 Jehoahaz built	23	years, to reign .....2 Kings xxiii., 31.
41 Jehoiakim built ...	25	years, to reign.....2 Kings xxiii., 36.
42 Jehoiachin built ..	18	years, to Babylon.....2 Kings xxiv., 8.
	4186	
Deduct here.	11	two years being for the *hours* not heretofore included. Total, 60 off.
	4175	
The next king, Zedekiah built.....	21	belonged to Babylon, and hence beyond the date of the structure, the Biblical cycles ending in 4175, Christ in the temple.
	4196	

The death of this king reaches to the crucifixion, 4196. Kings Asa and Abijah and Solomon are not thus named as sons, and are not included. In two instances where the phrase is evidently a repetition, I have omitted it; one is with Moses, Deut. xxxi., 2, and xxxiv., 7, and the other is with Caleb. The phrase likewise occurs in Chronicles, but they are an addenda to the Scriptures, and are at the end in the original, not serving the purposes of the regular record. Here, then, we see forty-two builders or building periods, making six days' work, as six sevens are forty-two, seven on earth being equal to one above. It is barely possible the phrase occurs elsewhere, but if so I have been unable to find it, though searching diligently. Hence, I infer, that the coincidence of these figures is no more accidental than the tables in the previous chapter.

In furtherance of this view, we read in Gen. xvi., 2, when Sarah asked Abram to take Hagar, she said, "It may be that I may be builded by her." And in Ruth iv., 11, speaking of Leah and Rachel "which two did build the house of Israel."

There is another character in which the word son comes in with a regularity and harmony of numbers that looks very like a plan in building. The book of Genesis lays the foundation of the whole structure, and carries the reader half-way to the period of the Messiah. Thus the death of Joseph is at the year 2310. Now deduct 190 for six months of calendar set back, and we have the year 2120; correct this and we have the year 2090, which, doubled, gives us 4180; hence, when Joshua corrected the calendar about this time, 400 years later,

the phrase is used, "the sun stood still in the *half-way* of the firmament." Now, in this period we find twelve heads of family divisions, viz.: Adam or Seth, Gen. v.; Japheth, Ham, Shem, Caanan and Eber, Gen. x.; Terah, Nahor, ch. xxii., 20; Abram, Ishmael, Jacob and Esau, ch. xxxvi. And these have, according to the record, one hundred and eighty offspring, as specifically given. But the reader may have noticed that there is a difference of language employed; as, for instance, ch. xxv., 2 and 4, "And she bare him Zimran, and Jokshan," and, verse 4, "And *the sons of Dedan* were," etc., etc. These expressions pass for the same idea, but they are worded thus differently in order to express the one idea that covers both, and likewise a different meaning to each. The same distinction is found in Luke's and Matthew's generations of Jesus. The hundred and eighty here mentioned are those in generations and heads of families. But of *sons* the result comes thus: To Esau, where we ended, there are but one hundred and twenty-three, and we have fifty-seven more of Jacob's grandsons, and this makes one hundred and eighty, which is the half of a full circle of three hundred and sixty degrees, and we are half-way through the structure. Reducing this to time, and we have twenty-three years for each 180 persons or sons, to 4140—when the twelve circles of 360 years terminate by taking off Moses' 6 months or 180 years, Exod. xii., 2; to which add one more begotten son, 4140+23, and we have 4163, the date of the birth of Jesus; but there are other features in this statement that tend to prove the position that they do mark the time, and in order that the reader may see distinctly how they do it, I will make a

table of the twelve heads and the one hundred and eighty sons, with the signification of those names that touch important epochs:—

TABLE *of the Twelve Families from Adam, forming the Church.*

Number.	Number brought forth.	Number of *Sons*.	Names of Heads.	Remarks.		Chapter and Verse in Genesis.
1	18	5	Adam	This includes Noah's sons.....		iv., 1 and 2–20–22, 26; v.
2	14	14	Japhet.....	He dwelt with Shem.....		x., 2.
3	19	11	Ham.....	.....		x., 6–14.
4	11	..	Canaan	.....		x., 15–20.
5	11	9	Shem.....	These years bring us to Shem..73×23=.....	1679	x., 21–24.
	73					
6	19	2	Eber.....	19×23=.....	437	x., 25–32; xi., 20–25.
					2116	
7	6	6	Terah	4×23.....	92	x., 27–31; and xix., 37, 38.
8	12	8	Nahor.....	12×23=.....	276	xxii., 21–24.
					2484	
9	20	18	Abram.....	22×23=.....	506	xvi., 15.
					2990	
10	12	12	Ishmael.....	.....	276	xxi., 2; xxv., 2–4, 23, 24.
					3266	xxv., 13.
11	12	12	Jacob.....	The end in one sense	276	xxix.
					3542	
12	26	26	Esau.....	26×23=.....	598	xxxvi.
					3140	
				In this number there is a son in ch. xxxvi., omitted, when the *Duke* is not, making 2 *Korahs* for an exposition of Esau and Seir the Horite. See ch. xi.		
	180	57	Grandsons of Israel	.....		xlvi., 8. 27.
		180				

Add the next *son* to 3140+23, and we have 4163, the birth of Jesus. I say above, that 3542 is the end, in one sense. It wants one more, however, to finish the work of the church on the Noahtic basis, because from 3566 there was only the work on the Christian edifice. The Israelitish was in a measure finished, for the 594 Sabbaths that are in 4163 years, as represented by the servitudes, will fill out the space thus: 3566+594=4160—the middle of the week producing Jesus. Hence the working days in round numbers are, 600 years: 600×6=3600+594=4194.

This may be seen from these passages: Gen. vii., 6, Noah was a builder six hundred years when the flood was on. And in Exodus xiv., 7, it reads, "And he (Pharaoh) took six hundred chosen (*i. e*, proving, trying) chariots (*i. e.*, riders), and all the chariots of Egypt, and three days (*shaleshim*)—not captains, or anything like it—unto (or over) the whole (literally *all him*, but not *them*), and pursued Israel; which means that Pharaoh pursued 600×3=1800 riders (*i. e.*, years). The idea in the word pursue, is, followed; hence Egypt (*i. e.*, Mizraim) followed Israel over the whole three days, 1656+1800=3456. The word I render three days is so defined by Gesenius, and has been arbitrarily translated captains, because the Jews and others could not conceive how he put threes over his chariots, that are still in the mud of the Red Sea. So in Judges iii., 31, we read: "After him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox goad." This is quite a Brobdignagian story as it reads. But in the original there is no word that may be rendered *slew*, but one that means, *to set right*,

to judge. Therefore, he "corrected the Philistines six hundred men (ish, *i.* e., years) of discipline and care." This was after the reign of Ehud, which terminated in 2861, and 600 added gives us 3461, by which time Philistia was subdued. And I might adduce other instances, but I think these prove the theory. Now, if we take from the above table the direct progenitors of Jesus, as given in his generations, we find that from Adam to Noah, as in Gen. v., there are twelve names, exclusive of Adam. So in Gen. xi., exclusive of Shem, who is counted in ch. v., there are twelve. In ch. x., of Ham's family, Canaan's 11, and Mizraim's 7, are in the line of progenitors. No other of Ham's family, and "Japheth abided in the tabernacles of Shem." The next includes Isaac and Jacob, and Ephraim and Manasseh, making 16. Then in ch. xxii., 20, we have the family of Nahor, 12, and in xxix. and xxx., Jacob's 16, as above, making six families of *seventy* souls who went into Egypt. The other names of the 180 are not in the direct line of ascent, but are collateral. Therefore, if we add the first Adam and Esau, the second Adam (*i. e.*, the Messiah), we have the seventy-two.

There are yet some features and analogies so curious in this church formation, that I deem them worth stating. Esau has been presented as the inner or spiritual man, or, as man corresponds to the church, the spiritual phase of the church. Now, if the reader will scan Gen. xxxvi. carefully, he will find Esau had fifteen sons, and the twenty-six in the table are made up from the *associates* (dukes), which come from the sons of Seir. A church has its spiritual existence and its natural counterpart on the earth, but the Esau or

Adamic phase was disconnected until the Messiah. But his fifteen sons represent the spirit life of fifteen church phases. In analogy with this there are just fifteen mothers of the church in Genesis that are named. Two of these sons have no associate or duke, just as two of the mothers are fruitless by the flood. The first was Eliphaz, from Adah, the Hittite; then Reuel, from Bashemath, Ishmael's daughter; then three by Aholibamah, that have associates. He had no offspring from his first three wives, which represent the first three days of the church, because this phase of life was not then built. The other three represent the fourth, fifth and sixth days. Eliphaz and Reuel have sons, but themselves are dropped. Then Aholibamah (*i. e.*, the tabernacle on high) has three sons that represent the days of Jesus. Here we have the fifteen spiritual representatives of Esau parallel with the fifteen mother churches of the earth (eritz).

Heretofore, I have called attention to the numbering of names as indicating their significance—the number 9, for instance, as representing the man of the church in certain relations. This principle is curiously developed in these mothers. They number alternately ten and seven, except the *centre one*, and also Rachel and Leah each requires her maid to make up the number, and it thus takes two to count one, leaving six tens and six sevens, or six whole churches and the centre, and they may be placed in parallels with Esau's sons. Thus, No. 1, Eve, numbering 19=10; No. 2, Adah, 79=16 or one 7.

The two sons of Esau to correspond are by his fourth and fifth wives, Adah, the Hittite, and Bashemath, the

Ishmaelite, and are Eliphaz, meaning *God, his strength*, and Reuel, *pure gold*. This was the first phase of the church, the whole of which is divided into four parts or spiritual phases. No. 3 is Zillah, 115=7. Neither had Esau's third wife, Mahaleth, any sons ; hence, the church is for a long time barren, of which the next, Sarah, complains. Esau's next in line are the sons of Eliphaz, beginning with No. 3, Teman. The fourth mother is Sarah, 505=10. The fourth son is Omar. The fifth mother is Milcah, 95=14, or two sevens, because Rebekah and Laban (*i. e.*, his daughter Leah, a seven) both spring from her. The fifth son is Zepho, meaning the *watch tower*. The sixth mother is Hagar, 208=10 ; and the sixth son is Gatam. The seventh mother is Rebekah, 307=10, and the seventh son is Kenaz, the *hunter*. At this time Abraham took another wife, Keturah, meaning to *smoke*, to *burn incense*, etc. Her offspring form the Arabian and Egyptian provinces. Keturah spells only 320, or a *five ;* which number, according to the mystic system of Egypt, forms the centre of the square: thus $\begin{matrix}1 & & 2\\ & 5 & \\ 3 & & 4\end{matrix}$ We are through with the sons of Eliphaz, thus ending the second period, but Timna, meaning restraint, shut up, the concubine to Eliphaz, bare him a son, *Amalek*. "These were all the sons of Adah, Esau's wife." Amalek is thus the eighth son, and means *to labor*, and Keturah is the eighth mother. We are now spiritually in Egypt, for the church, as developed from the others, is only seen after they come out therefrom. And from thence they brought the *rights* of *burning incense*, and their sacrifices—which does not appear before the Mosaic period. With regard to

Amalek being the son of a *concubine*, let me remark that this word, as elsewhere, conveys a false idea of the original. Gesenius says the etymology is obscure. It would not have been obscure, however, had he not been led astray by the Jewish interpretation. The word is *pilegesh*, and evidently comes from *paleg*, a division, a stream ; and the idea is, that Amalek is of the division or stream of Eliphaz. We now begin with the four sons of Bashemath, the daughter of Ishmael, Esau's wife, and the ninth mother, Leah, who spells but 36, to which we add her maid (*i. e.*, woman of her family) Zilpah, 122, and we have 258=14, or two sevens, for two sections spring from her. The ninth son is Nahath, and the tenth is Zerah, meaning *the rise of light*, for it will be seen that her offspring reach to Jesus. The eleventh mother is Rachel, 238, who with Bilhah, the twelfth, 42, make 280 or 10. The next two sons are Shammah and Mizzah.

These last four mothers constitute but two in their numbers; hence we must call them the ninth and tenth mothers, or by omitting *Keturah*, who did not make the *seven* or *ten*, we are really at the eighth and ninth mother or church, with the middle period in Egypt. And we now begin the fourth period, with the three sons of Aholibamah, meaning the *tabernacle of the height*. Then the tenth (*i. e.*, thirteenth) mother is Shuah, Judah's wife, 376=16—7 ; and the thirteenth son is Jeush, *to whom God comes*. The eleventh (*i. e.*, fourteenth) is Tamar, Judah's daughter-in-law, 640=10. And the fourteenth son is Jaalam, meaning *concealed*. And the twelfth (*i. e.*, fifteenth) mother is Asenath, Joseph's wife, 511=7. And the fifteenth son is

Korah, meaning *bald-headed, cold* ; baldness, of course is without *hair*, which we have seen, as in Samson and Absalom, *signs* of strength by faith. These names take us through the sixth day of the church or the fourth great spiritual division, and we leave it, without *hair*, and *cold*, with which history agrees, for even as early in the day as the time of Jesus, the very Apostles themselves did not know Christ, and three years' contact with Jesus had not rendered them *converted men.* See Luke xxii., 32.

All the above may be more easily seen, if the reader will bear in mind that "Esau is Adam."—Gen. xxxvi., 1. Which name, according to the confounding of the language at Babylon (Babel), the Jews were led to call *Edom.*

I have not had space to give the meaning of all the names, but they are in keeping with their positions.

Before proceeding to explain which of these persons formed the nucleus of the church, I will endeavor to show the reader the division of the six days in which the edifice was erected ; for that purpose we return to Gen. iv. and v. Ch. iv., 1, 2, shows that Cain and Abel, have not the word *ben, son,* to them, but the verb *jalad,* meaning to bear, to bring forth with its afflictions, is applied to them, and to all the others not designated as sons. The 25th verse, however, tells us Adam had a son called Seth, and he a son called Enos. Now Seth means the foundation pillars, columns, to set, to begin, and Enos means *man,* and I venture to say, means the man of the church, designated *ish,* which comes from this word; hence we begin with *Seth.*

Adam having lived 800 years after his birth, forming

the first day. This being zodiacal time, we will correct as we proceed; deduct 11 and we have 789; this period covers Enoch. Seth lived after bringing forth the Enos type of humanity, 807 years less 12, 795 years, making 1584; this covers the birth of Shem, Ham, and Japheth. We here perceive that Adam set up the foundation in the first day, and *formed* the *Enos* in the second, who lived 815 years after producing Canaan. This, less 11, brings us to 2388; we here have an artificer, the name signifying to set up, to build (see קִנָּן—Gesenius). This ends the third day. And he produced Mahalaleel, and survived 840 years, less 12, 828, reaching the year 3216. This name indicates the adulteration, or cutting off the way or work to God. And it was in his day they underwent six servitudes for their idolatries. I deem it erroneous to define this name "*praise of God.*" He produced Jared, and lived afterwards 830 years less 13, 817, taking us to 4033. His name means, *to go down*, morally down. Jared lived 162 years, and produced Enoch, the man who walked with God; correct this by deducting 2, and we have 160, making the year 4193. At this time, Jesus washed in the Jordan, and became the Messiah, "he walked with God and '*was not*' *for God took him.*" At 65 Enoch begat Methusaleh; this would be in A. D. 95, and he lived 300 years afterwards; and as history teaches us, the followers of Christ ceased to be about the year 395. Therefore, Jared's day, which is the sixth, wherein was created the second Adam, He, in the likeness of God, *Gen.* i. 26, whom Paul called the quickening spirit, reached from 4033+800 less 11—789=4822—4163=A. D. 659. Enoch had no day except

the interval of 300 years within Jared's day. See Gen. v. 21, 24. His name, however, indicates a new phase in the church; it means *initiating*, and Jesus then initiated a new system. Methusaleh lived after begetting Lamech, 782 years less 11, and we have 771+659= A. D. 1430, the Reformation. There have been many definitions given to the name Methusaleh; none of them, however, seem to me correct, nor can I make it out much better. I think, however, it may mean the destruction of Shiloah—that is the end of the typical waters—for he reaches to the end. This meaning is from the unpointed consonants regardless of the vowel tones given to it in later years.

We then have the seventh day, in which we now are. That of Lamech, which runs 595 less eight years, to Noah, the rest and comfort, 1430+587=2017, and that is the eighth day. Hence Noah is called by Peter the eighth, when he is the tenth literally. Thus we have the days; but it is evident to the reader that these are not exact in their commencements, for they lap over; but the final verse of each patriarch tells us *all* the days of each. Look at the fifth verse of the fifth chapter, and we read: "And all the days that Adam *lived*, were 930 years." Now look at the 8th, 11th, 14th verses, etc., and you read "All the days of Seth were." The extra word "*lived*" only pertains to Adam, who lived through the five days up to the date of Jesus, just as he does literally up to Enoch. I will explain it: the reader will please remember the numbering by four in the preceding chapter, and we will so treat Adam's numbers, 930×4=3720, and 130×4=520+3720= 4240, less 60 to correct and we have 4180—Jesus in

the temple. Therefore, Adam's day was not counted in the preceding calculation, but we began at Seth, as we will again ; but it now reads "*all the days.*"

Date of commencement.....	180
Seth's day, less correctional 15=912.....	897
	1027
Enos' days 105 and 905 less correctional 14.....	996
	2023

See Chronology. That being the day of Abraham starting for Canaan in his 75th year, when we read: Gen. xi., 31. "And Terah took Abram, his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife" (more properly Sarah *the spouse, Abram's wife*), "and they went forth from Ur of the Chaldees" (that is from the *Light, i. e.* gods of the Chaldees) "to go to the land of Canaan." This begins the third day, Enos 90, Canaan 910=1000, less 15 985

3008

This reaches the judgeship of Jair, which name means to enlighten, being derived from אוּר Ur, light.

Thence 70 to Mahalaleel, and 895 less 15..... 950

3958

The 70 reaches to the year 3078, when, as the name indicates, they were *adulterated* by Philistines, to whom they were in their first servitude. The whole brings us to a new era, that of the Seleucidæ, the kingdom of Syria. This kingdom ushers in that of the Messiah. We have 162 years less 2, of Jared to Enoch..... 160

4118

This ends the kingdom of Syria, and approaches Herod, who was beginning his career in Galilee. Thence 65 less 1 to Enoch's beginning to produce..... 64

4182

Making the same time as Adam's whole time, within a fraction. Thence the second Adam walks with God, and was not (on earth) until we reach Noah—a man on earth who also walked with God, a man upright in all his history. See Gen. vi., 9. All the days of Jared were 962 less 13=949, which from 4118+949=5067, or A. D. 904.

But this division is not the working or exact day, but merely shows how the five preceding phases of the church up to Christ overlap each other.

The divisions of church names are somewhat differently classified from the preceding 180, but taken from them, omitting only the second of the three sons of the patriarchs at the head of each direct line of ascent, omitting the side issues, and they may be placed in regular order thus: From Adam to Noah twelve names, if the reader will refer to the fifth chapter of Genesis, to the generations of Adam, who he will see lived one hundred and thirty years and *begat Seth;* the succeeding patriarchs "begat sons and daughters," but we reach Lamech before any one of them begets a *son* so especially noticed, "and he called his name Noah." This denotes the dawn of the second day, which will be found more fully in the fourth chapter of Genesis. For greater convenience I will place the names according to their divisions in tabular form.

First Day. Adamic.	Second Day. Noahtic.	Third Day. Abramic.
1 Parents, Adam and Eve.	Lamech and Zillah.	Abram and Sarah.
2 Cain.	1 Ham,	1 Nahor.
3 Abel.	2 Japheth.	2 Haran,
4 Seth.	3 Shem.	3 Isaac.
5 Enos.	4 Arphaxed.	4 Jacob.
6 Canaan.	5 Salah.	5 Reuben.
7 Mahaleel.	6 Eber.	6 Simeon.
8 Jared.	7 Peleg.	7 Levi.
9 Enoch.	8 Reu.	8 Judah.
10 Methusaleh.	9 Serug.	9 Gad.
11 Lamech.	10 Nahor.	10 Ashur.
12 Noah.	11 Terah.	11 Zebulun.
	12 Abram.	12 Issachur.

Fourth Day.	Fifth Day.
Jacob and Leah.	Israel and Rachel.
1 Joseph.	1 Abimelech.
2 Dan.	2 Tolar.
3 Naphthali.	3 Jair.
4 Benjamin.	4 Jephtha.
5 Manasseh.	5 Ibzan.
6 Ephraim.	6 Elon.
7 Moses.	7 Abdon.
8 Joshua.	8 Samson.
9 Othniel.	9 Eli.
10 Ehud.	10 Samuel.
11 Deborah and Barak.	11 Saul.
12 Gideon.	12 David.

Here are sixty names, all in the main trunk of succession that run up to David (see Chronology), none counted twice, and none omitted, covering the days of Jesus on earth with the sixtieth term of *seventy* each. The next, the sixth day, being that of the Son of David. The second to the fourth chapter of Genesis continues the history of the creation of the two first days of the

church. These days approximate the cycle of 840 years, each being the third of the cycle of 2520, because 840 years contain 120 Sabbaths, and 120 is the age of a man, which, to make correspond with him on earth, must be multiplied by seven, as in heaven or Scripture every day is a Sabbath, while on earth only one in seven. This time is that based on 360 to the year; hence when corrected would be 828 years. In the first day Cain went out east of Eden to the land of Nod, "*out of the presence of the Lord.*"—Gen. iv., 16. Nod means to shake, move about. The words in the original, "land of Nod," indicate the lower or inferior earth, the unstable. He went east because progress is from east to west, the goal is Christ. The church, like the sun, comes from the east and travels westward in appearance. But to return to the names: We found in the first classification, 180, the half of the complete circle, which emblemizes *God*, eternity, for it is an endless revolution ; and they brought us half-way to God (Christ), chronologically. The last list of five days to David has 60 names, just one third of the other. This is because God as Christ, is a trinity, and the 60 is the generation of one of the three men that compose *one*; hence we may have noticed: Adam had three sons—Abel the spiritual son, or soul, being crushed by Cain, leaving a dual man. Then Noah had three *sons*, but Japheth dwelt with them, and left an operative dual. Terah had three, but Haran—the mountaineer, *i. e.*, the highest, died—again leaving a duality. Nahor and Abram, the two, are reproduced in Jacob and Esau, through Isaac and Rebekah; but the natural and spiritual man continued at variance, for we are told there were two nations in her womb, and

they struggled, etc. (read Gen. xxv., 23), one was to serve the other. Esau, the spiritual man, was disinherited by his more rapacious brother. And the flesh, or external, prevailed. And it remained for Jesus to reunite the trinity, as he did by the blood of Moab and Ammon, grandsons of Haran, Lot's sons, which was done through Ruth the Moabitess and Rehoboam from Ammon, who also brought in the blood of Esau by Adah his Canaanitish wife. (See Genealogical Table.)

Having thus given a general view of the whole structure, I will now endeavor to show the work of each day as divided off in the record, taking the prophetical epitome of each as found in the first chapter, and then beginning at the second chapter as compared with it. And we find, "In the beginning God created the heavens and the earth" (eritz). In order that the reader may see more clearly, I will give some of the original words, because they form the distictions which are not seen in the translation. Neither will I always follow the translation, as the reader can see that for himself; not that I shall give a better rendering, for mine will be more literal and without the transposition of idiom; but with the two he can better get the primitive idea and meaning. "And the earth was desolate and empty, and darkness (moral) was upon the face of the deep, *i. e.* waters; And the spirit of God brooded over the face of the waters; And God said, let there be light, and there was light; And God saw the light, because of its goodness; And God distinguished between the light and between the darkness; And God called with the light day, and with the darkness he called night; And the evening was and the

morning was the first day." The word *ereb*, evening, means sterile, desert, hence Arabia. The word *boker*, morning, comes from *baker*, to plough, to break forth, to search. Thus we see the first day was unorganized, without moral light, which God called day, and the darkness was called night—hence, hereinafter, this must serve us as the definition of day and night. The light was produced by the spirit of God moving upon the face of the waters (not earth); hence waters, here, symbolize peoples.

We will now turn to the history of this day and its development, as begun in the second chapter, fourth verse. The third verse ends the previous synopsis, thus: And God blessed the seventh day and sanctified it, because that in it he rested from all his work which *cut out* (*created*) God to *form* (make, work upon). The fourth verse says these (the following) the generations (history) of the heavens and the earth in the day they were created, when the Lord God formed the earth and the heavens." The two verbs occur here, to create, and to form, and we have, for the first time, "Jehovah, Elohim," Lord God. The fifth verse is a continuation of the preceding, badly translated however, owing to the erroneous theory of a history of the creation of the natural world—which, if true, would contradict the twelfth verse of the first chapter, which refers to the third day. It should be rendered, "And every plant of the field was not yet in the earth, and every green plant of the field was not yet grown, for the Lord God had not caused it to rain upon the earth, and there was no Adam to work the ground" (adamah). This word is important; it is translated sometimes earth, sometimes

land, and sometimes ground ; it is, however, the feminine form of the word Adam, and signifies the church ground proper—and is but a figurative style of telling that there was yet no cultivation, for there was no Adam to work ; and likewise proves the position that this has no connection with the Adam of the twenty-sixth verse of the first chapter, for if you read it all as one story, we find this a contradiction, for then Adam was created. But, on the contrary, that Adam is the creation of the sixth day, the second Adam, being "a figure of him that was to come."—Rom. v. 14.

Rendering the word *Adam* man, leads the reader astray from the true meaning, for we have *ish* man, and *geber* man, not yet reached in this history of the church Adam symbolizes the spiritual church, man, who had intercourse openly with the heavens and with God The word Adam is derived from a reddish appearance of the ground when tilled ; hence the cultivated man spiritually is Adam, and so likewise of the word adamah. We have here seen the creation of the *eritz*, earth, to designate which there are several others ; but *eritz* symbolizes the external man or church—as distinguished from adamah, the spiritual. The word designating the literal earth is probably *tebel* (1 Sam. ii. 8); where we read, "The pillars of the *eritz* is the Lord's, and he has set them upon the *tebel* (world)."

The first work of cultivation is told in the next verse, and which says : "And a mist went up from the earth (eritz), and watered the whole face of the ground (adamah). The primitive idea in the word עד, *ad*, *mist*, is, surrounding, covering, etc. Then we have the for-

mation or development of the first man, Adam, as a type of humanity (verse. 7.)

In this verse we have still another verb, for the work done; we had ברא *bara*, to create, עשה *asa*, to work and this verb is *jazer* יצר, to form, to fashion. These distinctions become necessary to a knowledge of the true meaning. Therefore here God but fashioned humanity, and spiritualized *geber*, man, to be an Adamic man. It reads thus: "And the Lord God *formed* (this) the Adam dust (dry earth) from the earth (adamah) and breathed into his nostrils the breath of life, and the Adam became a living soul." In the translation, the article *the* is omitted before Adam, as is also the sign את *et*, pointing to the thing already referred to. The "dry earth" means, in the primitive form, as opposed to that well watered. That my rendering is better than the English text, may be seen by referring to the third chapter, nineteenth verse, where he is told: "In the sweat of thy brow shalt thou eat bread until thou return unto the adamah, for from it wast thou taken, for *dust* (*aphir*) thou, and unto dust shalt thou return." This is the first of humanity in the church. And now the reader can see that this Adam is not He of the first chapter, twenty-sixth verse. That was prophetic of Jesus, made, too, in the image of God. "In the image of God created he him, *male and female* created he them." From this Adam however He is developed. Paul, speaking of the two, says, 1 Cor. xv., 45: "The first man Adam was made a living soul, the last Adam was made a quickening spirit." We next read: "And the Lord God set up an enclosure in Eden, from of old, and He there placed the Adam whom he had formed." The

root of the word גַּן *gan*, garden, is גָּנַן *ganen*, which means to cover and to protect. And the words rendered "eastward in Eden," have a meaning in time as well as geography. עֵדֶן *Eden* means pleasantness, but עָדָן *Adan* means time; and when this was written, the vowel signs were not used, and בעדן might have read "in time," as well as "in delight, or "Eden." The ב signifying *in*, and קֶדֶם *Kedam* means eastward, and also, "from what was before, from ancient days, antiquity;" hence we may read, without much resort to the figurative, that God planted and protected his church in times of antiquity, beginning as it were at the sun rising, or dawn of light, as eastward indicates a starting point, progress tending westward.

The trees planted in the garden, it will be frequently seen in this work, represent church symbols, or rather church doctrines, as, for instance, the "cedars of Lebanon." The tree of life was in the *middle*, that is, divided the garden or times, and there also was the tree of the knowledge of good and evil. Wisdom or intelligence is both good and evil. Jesus once said: "The children of this world are wiser in their generation than the children of light," which saying somewhat explains the meaning of this tree: one was the wisdom of the day, and the other the wisdom of the darkness, or night. The tree of life symbolizes the words and doctrines of the law, as given on the two stones to Moses. This was in the midst of the garden which extended from Adam to Christ. There was also found the tree of wisdom, good and evil, or the knowledge of good and evil, which indicates the practice of seeking good from evil sources, worshipping God and Mammon, which evil

was encountered at the same period. This may be learned from the next chapter, where we find the serpent (the star-worship or spirit-communing religion of Egypt) beguiling Eve into its practices; hence the stringent laws of Moses against it. This eventually caused Adam (the spiritual church) to die, for the people became infested with evil spirits, and had no communication with heaven. Verse 10th reads: "A river went from Eden to water the garden;" it may be rendered a current or stream went forth from it to freshen with drink, that is spiritual drink, and from thence was separated or expanded, and became four heads. "The first of these rivers, whose gold was good, is Pison, meaning to scatter, to overflow. But let us see how this river (the church) was divided. In Gen. x., 25, we find that Shem's offspring, Eber, had two sons, Peleg and Joktan; "in his days was the earth divided," or in divisions. Havilah, which name is given to indicate this river, was the son of Joktan, the descendant of Shem; hence the river Pison, making the first division, represented the Shemitic church, from which came Abram, David, and Jesus. Therefore, the gold of that land was good. The land of Havilah was India in the east, "there is bdellium and the onyx stone." The root of the word bdellium is בְּדֹלַח *badel*, which means the capacity to discern precious things, *pearls*, truths, and onyx stone, is one of the chief symbols touching the Son of Man, of which Ezek. xxviii., 13, says: "Thou hast been in Eden, the garden of God; every precious stone was thy covering, etc., etc., the onyx." The second river, Gihon, means to bring forth, and represents the Hamites; it compassed the land of Cush (see

Gen. x., 7). Cush, the first born of Ham, being Ethiopia, and Mizraim, his second born, Egypt. The third river is Hiddekel (Tigris), which goes eastward to Assyria; this represents the descendants of Japheth, for we read in Gen. x., 5: From these were the dry *lands* (aretz of the peoples, *i. e.*, heathen, people, translated isles of the Gentiles), divided; and spread this is Eastern Asia, but particularly Babylon. And the fourth, Euphrates, is a river of Syria, where Christ first planted his church, and represents the descendants of Canaan, whom the posterity of Shem were eventually to overcome, according to the prophecy of Noah, Gen. ix., 26. This river watered the land of Syria, which was mostly *Galilee*, and the words Ephraim and Ephratah, all come from this word פְּרָת or פְּרָת *Phrath*, or Euphrates. Hence we read in Micah v., 2 (1), "Thou Bethlehem Ephratah, thou be little among the thousands of Judah, yet out of thee he shall come forth unto me, to be ruler in Israel, whose goings forth have been of old from everlasting."

These rivers and the divisions of the people are easily traced in the tenth chapter of Genesis, which is also divided into four parts, and we have seen how it all is a city of four parts, in Kirjath-arba. In each division of the church there is a covenant, and we now come to that made with Adam, the church of the first day—ch. ii., 16 and 17: "And the Lord God appointed unto the Adam, saying, From every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die;" which means, of every word of wisdom, or doctrine, he should eat, but of the tree of wisdom, good and evil, that is,

mixing the world with the church, and endeavoring to serve God and Mammon, he should not eat; good must not be sought from evil sources, nor must good and evil be mingled. The word tree is עֵץ *etz*, and is from the root יָעַץ atzah, to make firm. A derivation of this word is עֵצָה etzah, meaning *counsel, wisdom*, etc., and showing that the primitive idea of the text was that which it is used to symbolize, viz., doctrine. The verse reads: "Of every tree of the garden, eating thou shalt eat;" which, I think, means, of every doctrine of the church presented thou shalt receive. But of the tree of knowledge or wisdom, good and evil, thou shalt not eat thereof; in the day thou eatest thereof, dying thou shalt die." This cannot possibly be anything but symbolical, and, I think, refers to good and evil as above stated. It had reference particularly to the serpent, for their system of augury and divination led directly to a religion of superstition, independent of the true God. We next read: "Then God caused a deep sleep to fall on Adam, and took from his side a rib, and closed up the flesh instead thereof;" that is, the external or natural man was shut out from heavenly inspiration; but of the rib, or support, which God took from Adam, he made, under the symbol of a woman, a system of communion with heaven, *and this is the church;* previously they had not found a help to bring forth the light and to shine, or, as translated, verse 20, "a help meet for him." This view may be deduced from the language of the text, which says: "It is not good that the man (Adam) should be separated apart"—the idea in the word *alone* is separation, apart from others—"and I will make to him a helper such as to show and to announce

to him;" the primitive idea in the word עזר helper, is to surround, to enclose, as with a wall, to protect, showing that throughout this allegory, is the sense of a church as being a protecting power. No one can read the abstraction of the rib, except as allegory. The two words for sleep are different. God caused a deep lethargy to fall *on the Adam*, and he slept, "and he took from him one of his ribs." This word conveys the idea of support, for in the original it has reference to structure. And he shut up the flesh instead thereof. In the original words, "instead thereof," we have the idea of something beneath or below; hence we may infer that it represents the natural man, designated by flesh, for the word means, "as to humanity," which is a lower plane of life, that was shut out from, and ceased to communicate with, heaven, except through the rib, which became the church.

The next verse reads: "And of this same rib, which the Lord God took from Adam, *builded* he a woman," and throughout Scripture woman symbolizes the church. "Adam then said, This is bone of my bone, flesh of my flesh, she shall be called Eve, or living, because she was taken out of *man*." This word man is אִישׁ Whereas the rib was from the man Adam, the word translated *bone*, signifies hardness, strength, durability, and hence is called bone; but that is only a derived meaning of the word. That rendered *flesh*, means flesh only as denominating humanity. Therefore man was to leave his father and his mother, as to the flesh, and cleave unto his wife, that is, the church; this being the first we see of the word אִישׁ *ish*, man.

Before the making of the woman, however, we should

have noticed that the nineteenth verse tells us that, "The Lord God fashioned from the adamah every living beast of the field (*i. e.* open country), and every fowl of the heavens." The word fowl is עוף *oph*, which is derived from עוף *uph*, meaning, to cover; and as they covered their bodies with their wings, the Jews called them *oph*, *birds*, but the reader can here see a reference to things of the church. It proceeds: "And came unto the Adam to see what he would cry to him, and whatsoever the Adam called to him the animals, that was the name thereof." And the Adam called the names to all the cattle (*i. e.* large animals), and to the fowls of the heavens, and to every beast of the field; but to Adam there was no helper meet for him. This teaches us that the names in Scripture of animated nature, are used as symbols in the adamah or church—for Adam called the things of the church by these names.

After the Lord God had *builded* the woman, Eve, we are told: "And they were both (the two of them) poorly clad, and were not ashamed (perplexed). The word translated naked is in the plural, *erumim*, and should read, And they were poorly clads—as we might say, moral ragamuffins, that being the only English word I think of to fit the idea—as the word is evidently an appellative, so to speak, showing, in figurative language, the infancy of the moral states.

The next noticeable feature, is the opening of the third chapter, telling us: "The serpent was more subtile than any beast of the field." A beast of the field is a symbol of a false religion or doctrine.

The meaning of the word *nahash*, serpent, is augury,

divination, hence a hissing sound. Thence they called it serpent. And when this practice most obtained (in Egypt), a serpent was the symbol of their God. With his tail in his mouth, he made a ring or circle, and thus became the emblem of eternity. In all the Zodiacal religions, where they worshipped planetary gods, the practice of divination prevailed, and Moses enacted stringent laws against it.

But before proceeding with Eve, we must finish the earlier incidents of the church as related in the third chapter, after the adulteration by the serpent—the result being, they ate the forbidden fruit. And the seventh verse reads: "And *she* opened the eyes of them both; and *he* perceived their nakedness; and *he* sewed together fig-tree leaves, and formed to them a girdle." The pronouns are nearly all erroneously translated in this verse in our English version; and I likewise think the true idea is found in the more primitive meaning of the words, whence it would read: "And he explored חָסַר (the *tav* changing to *heth*), and ascended—and he made a union, a coming to each other, girding them together." This indicates the joining of Adam and his wife, the church. The eighth verse reads: "And he heard this (the) voice of the Lord God receding from them towards the breath of the day (or towards the warmth of the life, *i. e.* its source), and it concealed the Adam and his wife from the face of the Lord God in the midst of the enclosure of the garden." It will be perceived that this differs widely from the present English translation, but it may be as correct; for instance, the word tree is in the singular, and cannot be rendered trees—but it means a fastness,

firm, etc. Moreover, the prevailing translation is foolish on the face of it. The idea of a voice of God walking in a garden in the cool of the day, and our grandparents hiding from it, is supremely ridiculous.

The idea is, the first church departed from the law, and, as a consequence, the face of the Lord was not visible to them, even in the church, they having sinned. God's calling to the Adam, and his answer, are rendered sufficiently near the original to give an idea of it. But, in the eleventh verse, there is no such thing as, "Who told thee thou wast naked," but, "And he said, How (of what) is the girdle (binding) to thee on account of thy nakedness; hast thou eaten of the tree which I appointed to thee not to eat? And the Adam said, The woman whom thou gavest to be joined to me, she gave me of the tree, and I ate." And, in answer to the Lord, the woman said: "The serpent misled me." Thereupon the Lord cursed the serpent above all the cattle and beasts, that is, other false religions. And he said to the woman (verse 16th): "I will multiply (greatly or by four) thy labor or work, and thy conception, in affliction (labor and work) thou shalt bring forth sons; and unto thy husband (man) shall be thy desire, and he shall have dominion in thee." It is not, as translated, over thee, but בָּךְ *in thee*. Which simply means, that on account of the church's weakness, instead of her ruling the man, the the man, *ish*, should rule in her. And this is historically true. Seventeenth verse, "And to Adam he said, Because thou hast listened to the voice of thy wife, and hast eaten from the tree which I appointed to thee, saying, 'Thou shalt not eat from it,' cursed be the

Adamah, in thy passing over, in thy works thou shalt consume all the days of thy life." This, I assure the reader, is not only what the original says, but I think it gives a more logical meaning, for we have seen already how Adam's life was consumed, up to Christ. Verse 20th: "And cut off; and flowing as in circles, a shoot will spring up to thee, and thou shalt consume the green herbage of the open country."

The next verse is quite explanatory when rendered more literally: "In the sweat of thy countenance shalt thou consume food until thy return unto the *adamah*, for from it thou wast taken; for dust (dry earth) thou, and unto dust shalt thou return." We can here see the significance of the word rendered *earth*. The Adam leaves the *adamah*, to return to it, however, eventually. We next find that the Adam called his wife's name Eve. "And the Lord made to Adam and to his wife garments to clothe their external nakedness." The garment mentioned is a sacerdotal one, and the whole idea is, that he made and clothed them in externals, which the Hebrew church literally was, being one of external types. But lest he should corrupt the spiritual church, and eat of the tree of life, he was sent forth from the garden of Eden to work the *adamah*, whence he was taken. "And he expelled this Adam, and caused to dwell from the east towards the garden of Eden, the cherubim with a flaming sword (dryness) to extend the drops (*i. e.* the flowing of the spirit), to preserve (or keep up) the journey to the tree of life." The cherubim is a figure with four faces, and there were four phases through which Adam journeyed to the tree of life, Christ. The scorching dry-

ness symbolizes no rain, or droppings of the spirit; hence, Adam went through an external and sterile church of types and figures.

Here we have had three incidents of the church, viz.: a man, a woman, that is, a bride and groom, who are symbols of the true bride and groom, which are Christ and the church—the latter always under the figure of a woman; and we have a covenant. The next must be a son born. And we find in chap. iv., 1, that "Adam knew Eve, his wife, and she conceived and bore Cain, and said, I have gotten a man from the Lord; and she again bare his brother, Abel; and Abel was a feeder of flocks; but Cain was a tiller of the earth;" that is, of the adamah or church; the word being, as heretofore noticed, but the feminine form of Adam, whereas the earth mentioned in Gen. i. 1, is אֶרֶץ aretz. The meaning of Cain is a worker in metals, the mineral kingdom being first; and he represents the external, or natural man, while Abel represents, as his name implies, the inner man. In the original the words embrace other ideas; besides, in the present translation, the words, "Adam knew Eve, his wife," contain the idea that Adam regarded or had perception of the spirit life, meaning inner life, and Eve (the church) conceived and produced Cain, and she said, I have acquired a man אִישׁ *ish* (not *Adam*), by the help of the Lord. This indicated the bringing forth of another phase of humanity, for אִישׁ *ish* is man on whom God has not breathed, as he had on the man Adam; hence he was not the spiritual, but only the external man, hereafter ruling the church, but to be combined with the spiritual. The next verse might be read, She also, or in addition,

brought forth his inner, or near brother, Abel; which name means breathing, breath, evincing that it indicates the inner or spiritual man. It also says, Abel was a feeder of sheep; the word feeder is in the same sense as used in the passage, "Thou shalt feed my people Israel," or, when Jesus said to Peter, "Feed my sheep," and has reference to the spiritual lesson of the sacrifices. This is more apparent, when we see how slight a difference there is between the words אִשָּׁה ashah, woman, and אִשֶּׁה ishah, a sacrifice, or offering by fire; remembering that they were written without the vowels, until long after Christ, it is not assuming too much to say, that these words may bear a close relation, and have been taken for each other. And Cain, he was a servant (or worshipper) of the *adamah* (translated earth), but which really is the church, as already mentioned. In these two personalities, we have the inner, or spiritual man, and the external, or earthly man of the church, symbolized. The name Abel indicates one who lives from inspiration; thus, in the original, I think Eve is not represented as having two conceptions, nor is it in the translation, except by the word *again*, which should not be there; the word being *to add*, but it is intended to describe the one man as to his dual nature.

In process of time, Cain, the natural man, overcame and slew the spiritual. See Gen. iv. 3 to 8. When spoken to by the Lord, he says: "Am I my brother's keeper, or leader? And he said, The voice of thy brother's blood crieth unto me from the אֲדָמָה (adamah) ground," meaning the church. The word דְּמֵי demi, translated blood and bloods, means also stillness, rest,

dumbness ; from דמה damah, to make an end of, to cause to cease ; and is derived from the same primitive idea as adam, red ; hence we may say, that Cain slew the Adam as representing the spiritual man. The reader will see that "bloods" is not so correct a translation as the other, but it is used as symbolizing the same thing, *death ;* therefore the Lord refers to it in Matt. xxiii., 35, and Paul in Heb. xii., 24.

The church was not yet fully formed, for it had no substitute for the spiritual *son*, Abel, who was killed. We next have, in chap. v., the generations of Adam, that in chap. ii., 4, being the generations of the heavens and the earth, or, as heretofore explained, the church (firmament) of heaven, and that of the world, or earth. In the former we find the son in the image of Adam, called Seth ; this is the type of the man created in the image of God, mentioned as the work of the sixth day ; this son is in the likeness of Adam, who was in the likeness of God, and is called Seth, which means, the pillars (as of a state or church) that are set or placed as a foundation, and from this pillar in the church, "Adam," the whole fabric descends, or, more properly, ascends. Here we have the fifth incident to the church, the father, mother, generations, covenant, and a son.

Seth ends the first day, but we must dispose of Cain ere we enter upon the second. He was turned from the spiritual church, the eleventh verse reading: "At this time thou art cursed from the adamah which opened her mouth to receive thy brother's bloods at thy hand ; when thou workest the said adamah it will not add its strength to thee ; a wanderer moved about thou shalt

be in the earth, *aretz*. And Cain said to the Lord, My perverseness is great to take from me; Behold, thou hast expelled me this day from unto the presence (or forepart) of the adamah; and I am veiled from thy face, a wanderer moving about in the earth, *aretz*; it will be, that all who find me will slay me." And the Lord said to him: "Therefore, all who slay Cain, sevenfold shall rise against him. And the Lord set a sign towards Cain, lest any one coming upon him should forge (work) with him;" not as translated, lest they should kill him. "And Cain went from towards the face of the Lord, and dwelt in the land (aretz) of Nod, east of Eden." Nod means to be moved, shaken, and is the same word above rendered vagabond or fugitive; here we find the word *aretz*, earth, rendered *land*.

Cain brought forth Enoch, Irad, Mehujael, Methusael, and Lamech. I presume this is the same as the father of Noah. This ends the first day. There is in each day another incident of the church, an incarnation. That of the first day is represented by Enoch. It is in these manifestations as developed in Enoch, Noah, Abram, Moses, and Elias, that we trace Christ in the church from Adam to Jesus. The same spirit seen in its fulness in the last.

After Cain, the second day began, and as he had not the presence of the Lord, its successor went rapidly down to the judgment, symbolized by the flood. Cain begat Enoch, and he Irad, he Mehujael, and he begat Methusael, and he Lamech. I have no doubt but these persons, Enoch, Methusael and Lamech, are those descended from Seth, in the fifth chapter, as each name represents mankind, as to his church character. The

fourth chapter, however, shows a marriage, that of Lamech with Adah and Zillah, Adah meaning the congregation, or the assembly of the church, and Zillah indicates its shadow, meaning that this church is like the shadow, being spiritual. The nineteenth verse reads: "The name of the one was Adah, and the name of the second (not the other) was Zillah." It is in these apparently slight distinctions between words that the true meaning of the original may be found. As Abel was the second born, and represented the inner or spiritual man, so the second woman here represents, under the symbol of "a shadow," the spiritual phase of the church. In the present translation there is no intimation who Lamech slew, because it has reference to the death of Abel, the inner man, or brother, for whom Seth was substituted. And the twenty-third verse seems rather senseless as translated; but it should be rendered about thus: "I would slay a man in my cleaving asunder; brought forth to be joined to me." This is the voice of the natural man (as Cain), who speaks of the inner man (as Abel), who was born to be his dual; yet he is as it were slain. The following verse indicates that he refers to Cain and Abel. Noah was the son born to Lamech in 1056. In Gen. vi., 2, we find that the men of the church (sons of God) took wives of the daughters of men. It reads thus: "It came to pass that the *circle* of the Adam became many upon the face of the adamah; and they brought forth daughters, and the sons of the God saw the daughers of the Adam that they were good, and they took to them wives of all which they chose."

The Adam had been expelled from Eden, and this

represents an adulteration which led to the judgment symbolized by the flood; but the church of Noah was saved, cleansed of its impurities. To do this, God directed Noah to build an ark. Gen. vi., 16. And gave directions as to its form and size. This, in the original, like all the first part of Genesis, if not all, is so written, that from the same words you can gather the intent of the symbol, for one word in Hebrew could express as much as a dozen in English, on account of the paucity of the language. The ark is the figure of an epoch in the church, like the subsequent temples; hence its measurements are so given, its solid contents being 450,000 cubits, which is the multiple of 9, in the addition of the numerals 4+5=9; which, as already shown, indicates the church as to humanity, or Adam. In a literal sense, the story of the ark is a physical impossibility. That pairs of every species of creation were gathered into a vessel less in size than the largest modern ship, and, with their food, kept there three hundred and sixty-nine days, is simply preposterous, for the text makes no claim to the miraculous; that comes alone from ignorance. I will presently explain what this three hundred and sixty-nine days means. I do not intend to assert that there was no deluge, for that there was at a remote period of the world an aqueous disturbance seems well authenticated; but this does not purport to describe that, but uses the fact as an illustrating figure. That this is a spiritual crisis, however, may be plainly seen elsewhere in Scripture, and also from the etymology of the word translated flood, the primitive idea of which is, to flow, to run as water, to glide along. We may likewise see in the general con-

text of the original, that it is *not* intended to convey the idea of a literal vessel filled with living animals. For instance, in Gen. vi., 16, where we read "a window shalt thou make," it would more properly read, "light shalt thou make in the ark." And where we read "lower, second, and third stories," it would more correctly read, "the lower (not as to altitude), the two, or dual, or second, and the third generations," which refers to three states of progress through which the ark was to go. The next verse tells us "that all flesh *in whom is the breath of life*" is to be destroyed. Now the *breath of life* was only breathed into "the *man Adam*, and he became a living soul," Gen. ii. 7; whereas, the man *ish* who is the man of the future church and the man *geber*, had it not, and he was not destroyed. The reference to it in Scripture is found in Joshua xxiv., 2, which reads, "Thus saith the Lord God of Israel: Your fathers dwelt on the other side of the flood, in old time, even Terah, the father of Abraham, and the father of Nahor, and they served other gods; and I took your father Abraham from the *other side of the flood*, and led him throughout all the land of Canaan," etc.

However theologians may twist and strain this, they cannot explain it sensibly in harmony with their literal theory. The other side of the flood means that day when, like the Chaldeans, they served other gods; the church of Cain was the other side; hence, Abram was brought out from Ur of the Chaldees, and this was 368 years after the flood, being in 2023, when Terah died and Abram was 75 years old (Gen. xi., 31), and which date begins the third day. There are no words in the Hebrew text that have given rise to so much disputa-

tion among theologians as those indicating days or years, and sevens or sabbaths; but I think the theory of cycles and chronology, developed in this work, will settle and harmonize the difficulty. The cycle of 430 years, formed from the zodiacal year of 360, sabbatized, that is, with the sabbaths contained in 430 years, added to 360, thus 360+70=430, is called or designated by a form of the Hebrew seven, frequently 70, that is, a septennial period. As an instance of the complicated manner in which these symbolic numbers are given, take the 450,000 cubits of the ark and divide it by the 427, which contains 70 rests, and it gives 1053 years, which added to 1655, and it takes us to 2708, when God said to Moses, "Get thee up into this mountain Abirim, unto Mount Nebo;" and there Moses, like Enoch, ceased to be on the earth. The mountain Abirim means regions beyond, and Nebo means the light of prophecy. From this it may be seen that this phase of the church reaches to that day when she had her prophets, beginning with Moses.

The great feature of the second day is the flood; and although it requires much temerity to run counter to the received opinion of the world, yet, on this point, I must do it, and ask the reader first to listen, then to strike. Bishop Colenso said that the Pentateuch was not true literal history, and he was "*anathema maranatha.*" Now Colenso was wrong, becaused he criticised the Scriptures from the translation. Had he said, the history translated was not the same as in the original, he would have been nearer the mark.

With this memorable example before me I will only say, that the destruction of mankind by a deluge is not

mentioned in the Hebrew Scriptures; but I will explain as well as I can what is there.

The sixth chapter gives us the preparation of the *ark*. This word is *tebah*, the same which the infant Moses was saved in. That was an ark of bulrushes, this one was of gopher-wood. The idea conveyed by the etymology of the word *tebah*, is increase of perception. The ark in which the two tables were carried, Exod. xxxvii. 1, is *aron*. This typifies the temple; hence, Araunah, the Jebusite, who sold the threshing-floor whereon the temple was built, and was of shittim-wood. The word rendered wood is but the plural of tree, and as justly may be rendered trees, and much more so. Shittim means to expand, to spread; it was a place in *Moab*, which means *waters of the father*, hence the whole signifies a spreading of the spirit of God. Trees, we have already seen to be symbols as to the church. Gopher means to *cover over;* hence, the ark of gopher-trees is a system in the church to cover up the truths of God, in an external clothing of types and ceremonies. The verses (6–14) read thus: "Make to thee an ark of gopher-trees, a dwelling-place make thou the ark, and cover it for a sign of the house, and from the surroundings (things) in obliteration (or forgiveness.) And this the sign which thou shall make it, three hundred cubits long, fifty cubits broad and thirty cubits in height." The word I translate sign, is אֹתָה *othah*, the feminine of *oth* אוֹת, a sign or token. The word cubit is אַמָּה *amah*, derived from אֵם *am*, mother. The same word is also defined to mean a handmaid. The primary idea in it is, the beginning, the head, the foundation. The word for length has reference to time,

not to space ; it is אוֹרֶךָ *orek*, but it could be read, "*thy light.*" So too, the primary idea in the original of "*fifty broad,*" is a *fat expansion* ; and thirty in height originally means, to rise in three stages, the whole having been in four parts, one being past. The three hundred cubits (*i. e.*), mothers, refers to the women of the church.

Now, I do not assume that this is the exclusive meaning of these sentences, but I do think that they contain the primary ideas, and the Hebrew, as modernized by points, may be correctly translated nearly as found in the text, which constitutes the external dress, to typify the interior, as the skull is produced and fashioned out to fit the brain and cover it. It then proceeds : "Light shalt thou make *to* the ark (or thou shalt make the ark to shine), and unto the mother city complete her upwards." This is a more correct *literal* translation than the English text. The next is an important verse : "And behold I will bring even from me the flood of waters upon the earth (*eritz*) to destroy all humanity wherein is the breath of life from the under part of the heavens, all who are in the earth (eritz), shall expire."

Thus the church that was symbolized by the earth (eritz) was destroyed, and begun anew with Noah's family. In the twentieth verse, where the things brought into the ark are described, we read, "The creeping things of the earth." That is not the *aritz*, but the *adamah*, for they were infants in the adamah that likewise was to be remodelled ; for we read, chap. vii., 4, thus : "For yet seven days more I will cause it to rain upon the earth (eritz) forty *days* and forty by

night, and I will smite (*preserve?*) every living thing that I have made from upon the face of the earth (adamah). There is a radical difference between preserve and destroy. The word in question is מָחִיתִי and to make, "*preserve*," I refer to מְחִיָּה "*preservation of life, sustenance*," instead of מְחִיתָה to break in pieces.

We will now look at some of the numbers relative to this history: First. Gen. vii., 6: And Noah built six hundred years, when the flood of waters was upon the earth (eritz). This being working time, we multiply it by six, as there are no Sabbaths in working days, and it makes 3,600 years ; correct the time by the deduction of 52 years, which is the requisite time, and we have the year 3548. And if the reader will turn to 2 Kings, chaps. xxiii. and xxiv., he will see the breaking up of the whole fabric, before going into the captivity to Babylon, 18 years later.

In the eleventh verse we read : "In the six hundredth year of Noah's life, in the second month, the seventeenth day, the same day were all the bowels of the waste of waters (or great deep) rent asunder to increase ; and the windows of heaven were opened." We will now endeavor to see when this was. The tenth verse has told us, "That it came to pass, to seven days, that the flood of waters was upon the earth" (aretz). It commenced in 1655 ; add to that seven days, or seven three hundred and sixties, making the cycle of 2,520 years, and we have Jesus in the temple or ark, in 4175. And the time Noah had lived when the waters were (then) broken up, was 599 years, a month, which stands for 30, and 16 days. Multiply the 599

by 7, and we have 4193 ; to which add the 46, and we have 4239 ; from which deduct 61, to correct time, and we have the year 4178, varying none from the other when considered that it is multiplied by 7, and makes the middle of the week.

We must now go over the seventh chapter and critically follow the periods named ; there we are told, second verse, "that of every clean beast he should take to him *seven-seven* ;" this alone is enough to destroy the literal character of the narration ; "and of unclean by two, and of fowls of the air by seven-seven." "Noah was in the ark in the six hundredth year of his life, in the second month, the seventeenth day of the month, when the fountains of the great deep were broken up."—Gen. vii., 11. "And the rain was upon the earth forty days and forty nights, and it rested on the seventeenth day of the seventh month, 150 days." This time must be reduced to earthly time by multiplying by 7, giving 1050 years from 1655, reaching to the year 2705. When the Mosaic ark, its prototype, arrived at Mount Hor, the waters then decreased until the first day, tenth month, 73 days more, or 511 years ; this brings us to the reign of Asa, 3216 ; Asa was perfect before God ; from here were the tops of the mountains seen, chap. viii., 5. The next is in the 601st year, first month, first day, "And the waters were *dried up from off the face of the earth.*" These are 90 days, or 630 years more, bringing us to 3846, the beginning of the kingdom of Syria, a new regime.

At this time, the *waters*, representing the men on whom God had breathed the breath of life, the spirit-

ual men, were entirely gone. The church was as materialized and animalized as it could become, without a fate like Gomorrah. The next month, the seven and twentieth day, 56 days more, or 392 years to be added to 3846, making 4238, the week of the destruction of the temple; but if the time should be corrected, it gives us the date of Jesus in the temple, of which the ark was the type; and this is the 369 or 370 days in the ark.

In the above calculation a large number of periods and numbers are not included, but this is reckoned from the whole time. We will now go to special periods, and their peculiar teachings. If "waters" is a symbol of the spirit in men, then, a flood must represent a great quantity of it—in fact, a superior spiritual state, and this is true as regards the Noahtic church. Noah went into the ark, and was told "for yet seven days, and I will cause it to rain."—Gen. vii., 1–4. This was, therefore, 49 years before the six hundredth of Noah, when "the flood of waters was upon the earth," or the year 1606. "The waters prevailed one hundred and fifty days," or 1050 years, 1606+1050=2656. The waters decreased until the tenth month, first day, 73 days more, or 511 years, bringing us to 3167, when the houses of God and the king were finished, and the ark placed therein. In 90 days more the waters were dried up, this is 630+3167=3797; thence to the second month, twenty seventh day, is 57 days (I made it 56 above; it is difficult to discover which is correct); this is 399 years more, and brings us to 4196, the year of the crucifixion of Jesus.

We will now look at a few other points in this alle-

gory. After the ark rested and the waters had decreased, which I brought down to the year 3216, in the reign of Asa, we read, Gen. viii., 6: "At the end of forty days he sent forth a raven." The 40 days is a cycle period of 280 years, 3216+280=3496. "He then sent a raven," meaning blackness or darkness, "out, and it went to and fro, and it did not return," and from this time to Christ all was dark; forty days likewise represent a preparatory or probationary term, as it will be seen that every new phase in the church is preceded by a *forty* term. Gesenius says, it is used to designate an indefinite period; he had not seen that it applied to preparation. The seven period is the cycle of 430 and 49 years, the seventy and seven rests, into which terms the whole church is divided, having four of them from Laban's house to Christ, exclusive of the seventy years in Babylon. After he sent forth the raven, he sent forth a dove; but the dove returned, finding no rest for the sole of her foot. "And he stayed yet other seven days" (Gen. viii., 10), "and sent forth the dove again;" this is from 3217+479=3696, this being the first seven days. By looking at the chronology, it will be seen that this ends one of the cycles, and the time that Ezra went up to reconstruct Jerusalem. "And the dove returned in the evening, with an olive leaf in her mouth." The evening points to the decline of light. So he stayed yet other seven days, the second seven above quoted. "And the dove returned not again to him any more." These seven days is another period of 479, which added to 3696 brings us to 4175—the year of Jesus in the temple—and if the reader will turn to John, chap. i., 32, he will see what became of this dove, for it there

symbolized the spirit that fell on Jesus. We have now seen the judgment on the first and second days—and the father, mother, and son of the second day. The generations of Noah are given in Gen. vi., 9 ; and God made a covenant with Noah in Gen. ix., 11, 12. With regard to the description of the second day in Gen. i., it is plainly seen that it harmonizes with the above. It reads : "And God said, Let there be a firmament (an expansion) in the midst of the waters, and let it divide (discern between) the waters to the waters." The usual translation is literally without meaning ; how will you make a firmament in water, and divide the waters each side, except some materialist says it is the formation of water in clouds? But it is evident that waters here refers to peoples, and those on whom the spirit of God moved (verse 2). This may be seen in Isaiah xlviii., 1 : "O house of Jacob, which are called by the name of Israel, and are come forth out of the *waters* of Judah." So Ps. lxix., 1, 2, reads : "Save me, O God, for the waters are come in unto my soul ; I am come into depth of waters where the floods overflow me." "And God made the firmament, and divided (*i. e., discerned between*) the waters, which were from the lower part to the firmament, and between the waters which were from above to the firmament ; and God called the firmament heaven.

Now, Noah's flood, and the ark, was the practical consummation of this dividing one class of waters from another class ; and that above the firmament being the spiritual church. For the flood destroyed all in whose nostrils was the breath of life, *i. e.*, the breath of the spirit of life. Chap. vii., 21, reads: "All humanity (flesh)

expired (that is, spiritually died) that creeped upon the earth" (aretz). All the animated things, *i. e.*, symbols. "*And every Adam.*" "All in whose nostrils was the breath of the spirit of life, from all who were in the dry places, he died." "And every living thing upon the face of the adamah was smitten, from Adam unto the dumb beasts, unto the creeping things, and unto the fowls of the heavens, were smitten from the earth" (aretz).

This is what Paul refers to in Rom. v., 14, when he says: "Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the *figure* of him that was to come." And it is shown in this way: We read in Gen. vii., 24: "The waters prevailed (or were strong, the word is *geber*, a *man*) upon the earth a hundred and fifty days." In other words, the man of the church in that time was *geber*, which is distinguished from the man Adam and the man *ish*—the breath of *life*, however, had not been breathed on him. 150 multiplied by 7, gives 1050 years, a year for a day. The waters commenced at the entrance of Noah into the ark, in 1655, which plus 1050 gives us the year 2705. Now, it takes 37 years to correct this time, which deducted, gives us the year 2668, the date of the exodus under Moses.

What the "dry land" means, appears in the formation of the next day—for in Adam God had breathed the breath of life of the spirit. In his day, the man of the church was spiritual, and had open intercourse with heaven; but this was all arrested by the flood; and the breath of the spirit of life was reserved to the

ark alone, and outside of that was dry land, or men without the spiritual perception—like the naturalists of the German school, and the materialists and literalists of the present day ; for Paul says, in effect, they are killed. This is the end of the second day. The Noahtic church, however, continued to the year 2023, which was about the time of Noah's death, and of Abram's marriage with Sarai. With regard to the division of the waters, we discover more of that in the tenth chapter, where we find the generations, and there learn that unto Shem, the father of the children of Eber, were children born; Eber had two sons, Peleg and Joktan, for in his days was the earth divided—verses 21 to 25.

The third day is described thus : "Let the waters under the heaven be gathered together unto one place, and let the dryness appear ; And God called the dryness *earth* (aretz), and the waters called he seas ; and the earth brought forth," etc. In this day God led Abram from the east to the land of Canaan—this was in 2023—and there instituted the renewed church, and gave him the land, and promised him a great nation. Thus were the waters gathered unto one place. The outside world is the dry land, or earth.

When Abraham went out to offer up his son Isaac, we are told that it was on the *third* day. That which the offering typified was afar off, and so was the land of Canaan ; and in Gen. xxii., 4, we read : "Then on the third day, Abraham lifted up his eyes and saw the place afar off." The original word *place* conveys the idea of *rising*, and *standing up*, showing full manhood.

As to the seas signifying the church or church people as gathered together, we may see it throughout the

Scriptures. Jer. li., 42, says: "The sea is come up upon Babylon, she is covered with the multitude of the waves thereof;" and Ez. xxxii., 2, speaking of Pharaoh, the king of Egypt, says: "Thou art as a whale (*tenin*, the same word as in Gen. i., 21) in the seas, and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers." And Job vii., 12, says: "Am I a sea or a whale?" The word *whale* here, is the same as above, and means a sea monster or dragon, and is frequently referred to in Scripture as the dragon, as we shall see. The Israelitish church went into Babylon, but Egypt troubled the waters of Israel, for Egypt was the home of the serpent. "And God turned the people the way of the open fields (wilderness) of the Red Sea."—Ex. xiii., 18. The word red is not from that used in the Hebrew to designate that color, but is סוּף *suph*, signifying *to end; the waters end*, also, sedge, or surge, with which that sea abounds, and also meaning to snatch away, to bring to an end, to destroy. Therefore, we see that Israel went over, but Pharaoh was buried in the ending of waters. So, too, in the New Testament, the sea of Tiberias, and the Sea of Galilee, signify the church, which was founded in Galilee, etc.; the word sea replaces the word adamah. In this, the third day, the church was divided; hence, we have the generations of Shem, Terah, Ishmael, and Isaac. And a new covenant was made with Abram, Gen. xvii., 4, which was, that he should be a father of many nations; and the covenant was established in Isaac xvii., xix. and xxi. Abram and Sarah became the progenitors of the three succeeding days, and Abram's name was changed to Abraham, and Sarai to Sarah.

There is a peculiar feature in the names of these parents of churches. Adam is spelled in numbers 45, or the multiple of nine. Lamech is 90, and Abram, 243=9; and Eve is 19=10; Zillah, 127=10; and Sarah, 505=10, 9 as heretofore shown being the number to designate the man of the church. Sarai's name was changed to Sarah, the former being 510, when the promise of maternity was given her; and Abram to Abraham, which is 248—14, or a dual 7, as the church, hereafter, runs in septennial cycles. It is also curious that their names enumerated reach to the end, or Babylon; thus, when added to the birth of Isaac, that being the date of the establishment of the church:

2048
510 Sarai.
505 Sarah.
243 Abram.
248 Abraham.

The time Nebuchadnezzar came against Judah, 3554

The first division of the church of Abram occurs with Lot, when they separated, Gen. xiii. Lot went backwards towards the east; Abram remained in Canaan; Lot's name is also spelled by a 9, thus 45. This division, like the previous, teaches the lesson of a duality of man, the natural and the spiritual. "Lot's wife (that church) looked back and became a pillar of salt.—Gen. xix., 26. Salt is a preservative, and was held in sacred esteem in the church, and was used in all their sacrifices, and we read of the "covenant of salt."—2 Chr. xiii., 5. And again, "Nor shalt thou let lack the salt of the covenant of thy God from thy offering."—Levit ii., 13. The figure of speech "pillar of salt,"

is from the phenomenon of the pillars near the Dead or Salt Sea, but the words נְצִיב מֶלַח *nezib melah*, besides meaning "pillar of salt," means, a statue, one set over, an officer "Salt" derives its name from its character of perpetuity as a preservative. But the true signification of the word rendered salt, is in the primary idea from which is derived its definition, salt, which is something that is pulverized away to dust. But that the reader may have a better idea of the reading of this interesting little episode respecting Lot's wife, I will give it as it appears in the Scriptures, and will take the whole paragraph, that being necessary to its elucidation, beginning at Gen. xix, 23. "The sun (always symbolizing God, as the light of the world) had risen (gone forth) *and* Lot entered Zoah" (Zoah, meaning, to be little and despised); "and the Lord rained upon Sodom and Gomorrah (the one meaning consuming by fire, and the latter, submersion by water) brimstone and fire, from the Lord from heaven." The primitive idea in the word rendered brimstone, is, to cover over. "And he overthrew (turned) these cities and all the *circle*, and all the dwellings of the cities and growth of the *adamah*." And Lot's wife beheld from behind (the part) of him, and she was (or became) a pillar of salt." The idea in *nezib*, being a watcher, or overseer, of the *vanishing away*;" which is the meaning of *melah, salt.* In Isaiah li., 6, the verb *maleh*, from which this came, is used thus: "For the heavens, like smoke, shall vanish away."

So we find in the allegory of Lot's wife, the spiritual church was vanished for the time, but was preserved as the symbol of a church in the future. For from Lot

came the Moabite and the Ammonite, both of whom were progenitors of Jesus—the Moabite, through Ruth, the wife of Boaz, hence, also progenitors of David; and the Ammonite we will see in the generations of Jesus. We also read that Abraham gave all he had to Isaac. Like Enoch and Noah, the great incarnations of their day, Abram was the light of the third day, and Isaac was the *son*, given, as it were, miraculously. We now come to the fourth day, which begins in Egypt. Jacob, Leah, and Rachel are the founders of this division. In Ruth iv. 11, we read: "The Lord make the woman (Ruth) that is come into thine house, like Rachael and like Leah, which two did build the house of Israel." The generations of Jacob are in Gen. xxxvii., and begin with the mention of Joseph's 17th year. *Israel*, like his predecessors, had three sons, Benjamin, Manasseh, and Ephraim—the two latter adopted by him. Again, the second is rejected, losing his birthright, leaving Ephraim the natural and Benjamin the spiritual man. These are the only sons after Jacob left Laban and became *Israel*. The symbolic history of the formation of this church day is found in Gen. xxix., xxx., xxxi., when Jacob was serving Laban, where he began about the year 2179, and was there 30 days (years), xxix. 14; this brings us to the year 2209. He then served a seven cycle with Leah, 2209+479=2688, then another seven cycle for Rachel, and with her 2688+479=3167. In this year Solomon finished the Lord's house and the house of the king (see Chronology). He then served six years for cattle at the same rate, 410 years, making the year 3577, the year of final captivity and the end of the church in Canaan until re-established; embracing

the same periods, covered by the numbers in the names of Abram and Sarah.

Another covenant was made with Jacob, and the Sabbath was the sign thereof—Ex. xxxi., 16, 17; the judgment which seems to occur at the end of each two days, is that on Pharaoh. We will now investigate the fourth day in the first of Genesis, and there find that (verse 14) God said: "Let there be a luminary in the firmament of the heavens, to distinguish between the day and between the night; and let them be for signs, and for appointed times, and for days, and for years (*i. e.*, circles), and let them be for lights in the firmament of the heavens, to give light upon the earth (*aritz*); and God made two great lights; the greater light to rule the day, and the lesser light to rule the night; and the stars also," etc., etc., "and to rule over the day, and over the night, and to divide the light from the darkness." "God made two great lights," the verb עָשָׂה asah, is used, and not bara, בָּרָא to create, as in the first verse; this sometimes means "to appoint," to make one anything, as read in 1 Sam. xii., 6: "It is the Lord that advanced, or made, עָשָׂה Moses and Aaron." It is to execute judgments (*Gesenius*). So in this day, "God took Moses into a mountain, and gave him two great stones of light, on which were written ten commandments—five for the outside world, such as, "Thou shalt not kill; thou shalt not steal." They were to rule the night, the outside darkness; the other five were to rule the day, or those in the light of the church, such as, "Honor thy father and thy mother," *i. e.*, God and the church; "Love God with all thy heart," etc. This light would be lost on those to whom

it is requisite to say, "Thou shalt not steal." Thus he appointed two great lights. He made stars, etc.; this is the Levitical priesthood, and the church institution. The great light, or incarnation of this day, was the miraculously saved *son*, Moses, who went up into a mountain, and, like Enoch, "was not;" his body was never found. Josephus says, "he did not die, but was, like Enoch, translated." However, his infancy and death are both miraculous, for, as his name indicates, he was taken from the *waters*. This day takes us up to near the end of Judges. The history of the first three divisions is to be found in Genesis, whilst the fourth, beginning in Genesis, runs to the end of Judges.

The book of Ruth contains the inception of the fifth day, while its history is in the books of Samuel, Kings, and Chronicles, which likewise contain portions of the other three. I will write the story of Ruth as I think the writer of the allegory intends to teach by its symbols. "In the days of the judges there was spiritual hunger, and a man from Bethlehem, Judah (which name in this connection indicates the church, that had the bread of heaven, which is Christ), went with his wife and two sons to sojourn in Moab (this name signifying waters of the father; hence the spirit of God; thus teaching a mingling of the faith and doctrines of two churches). The man's name was Elimelech, or God is my king, and the names of his sons were synonymous with sickness and desolation. The sons built up a church, one of which was called "Ruth," because she desired the breath of life, as her name denotes, and the other Orpah. The churches became disorganized by the death of the two sons and the father. Naomi,

the widow of Elimelech, returned, with Ruth, to Bethlehem "empty;" and she said, "Call me *Mara*," that is, perverse and rebellious, "for the Almighty has dealt very bitterly with me." Ruth subsequently married Boaz, a kinsman of Elimelech, according to the Levitical law, "and she bare a *son*." And the women said unto Naomi, "Blessed be the Lord, which has not left thee this day without a (Redeemer), that his name may be famous in Israel." And the women said, "There is a son born to Naomi, and they called his name Obed; he is the father of Jesse, the father of David."

Then we have the generations of Pharez, the progenitor of Boaz, who was the son of Judah, by Tamar, his daughter-in-law.

Before we proceed, we will retrace our steps a little and critically examine the fifteenth verse, which is most important; but its meaning is entirely smothered in a false translation Speaking of the Redeemer, translated *kinsman* (but wrongly), which Ruth had borne, it says: "And he shall be to thee to restore the spirit of life, the nourisher of thy grey hairs—for thy daughter-in-law, who loveth thee, she brought him forth; blessed is her goodness in thee from *seven sons*." Now, if the reader has yet become familiar with this idea of begotten sons, and the especial instances of their birth, named in the direct order of succession, he will find them as follows: the first, *Seth*, then *Noah*, then *Isaac*. Each one to their day. The fourth day produced Moses, Exod. ii. The next is Samson, Judges xiii., 2. The sixth is Samuel, 1 Sam. i., 1. Many suppose because Hannah named him Samuel, saying, "For I asked him

from the Lord," that his name means, *asked of the Lord;* but it means, the *name of God,* or Shem and God. Shem built the church of Noah, and is the starting point after the flood ; and in the sixth day, we have Shem with God—for this is the day of Jesus, who also is the next God-given son ; but he *was not,* and belongs to the seventh, or day of rest.

We will look at the history of Samuel and his parents a little. They lived in Ramah ; this name has the same letters רָמָה which are so predominant in the next *day* מָרָה marah, or Mary, only transposed. The former coming from the same root as מָרוֹם marum, that is, רוּם rume, and both signifying elevation, height, etc. May there not be a relationship between Ramah, Mary, and *Marah?*—meaning, *from the spirit,* רוּחַ The covenant made with this church is found in 2 Sam. xxiii., 5.

We will now see what the first of Genesis says respecting the fifth day. It is : "God brought forth all the things that moveth (creep) in the waters, the creeping things that had the breath of life, and the fowls that fly upon the earth (aretz), unto the face of the firmament of the heavens. And God created great sea-monsters (dragon), and every living creature that moveth, which the waters brought forth abundantly, and every covered (winged) fowl, etc. And God blessed them, saying, "Be fruitful and multiply, and fill the waters in the seas, and let fowl multiplying in the earth (aritz)," etc. Now, remember the sea is where the waters were gathered together, that is, the church in Canaan. The waters are those on whom God breathed the breath of life, that is, the men of the

church ; creeping things, animals, are those who are yet down on the earth, for "man," Adam, was not yet re-created—the real man, the first born of God. The fowls are those who soar up towards heaven ; the great sea-monster of this day is Babylon, called in the Prophets and Apocalypse, the *dragon ;* the original word, a great spreading sea-monster, fits the proud, arrogant, and great Babylonish church ; a monster of the sea, from which *the woman* fled into the wilderness in the next day.—Rev. xxii., 6.

The church was divided, as heretofore ; as soon as established by David and Solomon, it separated into the kingdoms of Israel and Judah, and Israel went into Babylonism one hundred years earlier than Judah. Each branch had its incarnations ; Israel had Elijah prolonged in Elisha, and Judah had Samuel, in whose re-appearance, for a brief moment, we have a view of the return of the spirit of life to the church, by the few years of Jesus.

The beginning of this day is strongly indicated in the Scriptures, for it is the regime of David, and is thus expressed in 2 Sam. iii., 9 : "So do God to Abner (which name means father of light), and more also, except as the Lord has sworn to David, even so do I to him, to translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, from Dan even to Beersheba." Saul represents the lower life, *sheol*, or hades ; the change is from that to the higher life of *love*, or David. It can be seen that by the name of Abner, the church may be inferred. The fifth day is particularly marked by the symbol "rib," which is used in Gen. ii., 21, 22, to designate the

building of the church, where we are told God took a rib from Adam, and closed up the flesh ; "And the rib which the Lord God had taken from man builded he a woman." Like all these Biblical symbols, the word, as used in the natural figure, contains the most remote meaning, while in the root or primary idea of the word may be found the deeper sense and the spiritual significance.

In no other class of allegorical writings can this beautiful, but complicated feature be found ; for what language could carry it but the Hebrew ? and who could make such a use of it ? So the primary idea of the word rib, צֵלָע zela, has respect to construction, and the same word is applied to the side chamber of the temple ; hence the *rib* here indicates the church ; and when we find in 2 Sam. ii., 23, that Abner smote Asahel under the *fifth rib*, it would seem a curious and common-place expression, did we not refer it to a designation of this day of the church. And, again, chap. iii., 27, Joab, in turn, smote Abner *under* the fifth rib ; so in chap. iv., 6, we find Ish-bosheth was smitten *under* the fifth rib. All these were of the house of Saul, and were smitten *under* the fifth rib. We next come to where Joab smote Amasa, who was on David's side, and captain over the men of Judah "And Joab smote him *in* the fifth rib," 2 Sam. xx., 10, because it was then the fifth day. I can see no other purpose in these peculiar phrases. This type has another exemplification in Dan. vii., 5, where the beast had three ribs in his mouth, which refers to three churches.

We now come to the sixth day, beginning about the year 4034, reaching to about the year A D. 660. Thence

is a Babylonish interregnum of 1260 years to the opening of the Sabbath. In this day God said, "Let us make Adam in our image (our shadow), after our similitude, and let *him* (*not them*) have dominion in the increase of the sea (not fish) and in the covering (*i. e.* protection) of the heavens, and in the closing up in all the earth (eritz), and in all the creeping ones that tread upon the eritz (earth). And "God created this, the Adam, in his image; in the image of God, created he him, male and female created he them." The reader perceives I deviate from the usual translation, yet, however correct that is, from the modern pointed Hebrew, mine is more so, as well as being according to the unpointed. The original does not read, *Let them have dominion*, but let *him*. And the word rendered fish means *increase*, and the Jews put in the word *fish*, on account of their fecundity. So the word, *birds of the air*, is wrong, the word meaning *cover*, and as birds cover themselves with their wings, the Babylonians thought this must mean birds; and the other word is heavens, not air, as it is rendered throughout the James version. The word rendered cattle is incorrect, for the original is in the singular, and they put cattle instead of *beast*, to avoid the difficulty. This but describes the development of the man Jesus and Christ-like humanity. The fifth day of the church ended in captivity to Babylon in 3577. It is here the Hebrews lost the true *word* and "their *lip* became confounded." The temple was destroyed and the 1st book of Kings is ended. There are yet three historical books and in them we find the chronicles of the sixth day. They are Ezra, Nehemiah, and Esther. They are written in the same metaphori-

cal style as the older Scriptures, with a slight deviation in the manner of reckoning the months. To reconstruct this ruined edifice, Ezra is sent up to Jerusalem. The king who restores the vessels of the temple and decrees this renewal of the work is Cyrus, a Persian word meaning the *sun*; hence, God, for the sun was peculiarly a symbol of Deity with them, as naturally with most people. They that went up were the sons of Judah and Benjamin, and the Levites—i. 5. Ezra went up literally in 3696, but our present computations will be both literal and metaphorical. He went up in the seventh year of Artaxerxes, which name means, *the great king*. I am here treating of the metaphorical reading—the literal, with regard to dates and kings, being in the chapter on Chronology. In this character (the literal) these kings hold a subordinate position. The real purpose being the metaphorical, and as the literal bends to that, there has been trouble with historians to reconcile these items of Biblical and profane history, for the kings appear according to the *significance* of their names.

We will now take the dates as they appear, prefacing with the remark, that they stand somewhat independently of each other, for each one's reign is metaphorically from the beginning to the end, that is, if read only as regards their meaning. In Ezra, ch. i., 1, we begin with the first of Cyrus—this is in 3626. Then we are told who went up. In chap. iii., 1, "And when the seventh *hodesh* (month) was come, and the children of Israel were in nakedness (spiritual), the people gathered together as one man at Jerusalem." The word rendered by me *nakedness*, is the true meaning, and I think a more correct *literal translation* than cities. The

era for calculating this *hodesh* is from the exodus, which in corrected time is 2632. Six *hodeshim* of 210 years, is 1260+2632=3892 ; here add the interim periods of 164, servitudes under judges and Babylon—3892+164 =4056. And they kept the feast of tabernacles, and set up an altar, etc.—verses 3 and 4. This feast begins on the fourteenth day, hence 14×7=98+4056=4154. The sixth verse says : "From the first day of the month they began to offer offerings ; *but the foundation of the temple was not yet laid.*" Now let us add the seven days of the feast : six days is 42 years, 4154+ 42=4196. The seventh, he ascends.

We next find in chap. iii., 8, an independent data : "In the second year of their coming to the house of God at Jerusalem, in the second month, began Zerubbabel, the son of Shealtiel and *Jeshua*," etc., etc., "to forward the work." Therefore, to 3626 we add one year, 360, and one month, 30, and we have the year 4016. This is the middle of the reign of Herod ; and the fourth chapter opens : "Now when the adversaries of Judah and Benjamin heard the sons of the exiles were building the temple of the Lord God of Israel, they came," etc., etc., "and obstructed it ;" and the 24th verse reads : "Then ceased the work of the house of God in Jerusalem ; and it ceased unto [the second year of the reign of Darius, king of Persia."] The portion of the verse in brackets, I think is an erroneous translation ; and my reasons may be sufficient to be suggestive to theologians : First, the word *reign*, above, is *kingdom* ; of this there is no doubt. The whole difficulty is in the word שְׁתַּיִם translated *two*. It would seem that when a word somewhat obscure

occurs, which the lexicographers cannot trace or define, they arbitrarily give it a meaning, and call it Chaldaic. Now, there is no question respecting the Chaldaisms in the later Hebrew, but it does not justify this style; if the word is the numeral, in Chaldaic it would be twenty instead of two; it occurs but *twice*, here and in Dan. v., 31, *i. e.*, vi., 1; and, again, in connection with Darius, saying, "Darius, the Mede, took the kingdom sixty-two years old; but properly rendered, would read, "And Darius, the Mede, was over the kingdom as a son of sixty years, and an oblation." And the next verse reads: "The brightness (beauty) preceded Darius, and he raised over the kingdom a hundred and twenty princes, sufficient to be over the whole kingdom." Now, in that "*hundred and twenty*" there is no Chaldaism, except the terminating letter of the twenty, ן instead of ם. By an investigation of a few names, and matters heretofore explained, I think we can see the real meaning of the word rendered *two*. Darius symbolizes the Saviour, as his *name* implies, and his kingdom is that of the Saviour. It is known from inscriptions found at Persepolis, that it is compounded, according to Lassing (p. 39), from the root *darh*, to preserve, with the affirmative *awn*, and *s.* as the sign of the nominative, all of which accords sufficiently with Herodotus, who translates the name, etc,. *conservator*, *i. e.*, *preserver*."—*Gesenius' Lex.*, p. 238. And the word translated *princes*, sometimes satraps, is, I think, compounded of two Hebrew words—שָׂרָה *domina, mistress, wife*, for the mothers of the church; and רָפָא *rapha*, to bind together, to repair, with a prefix אח, meaning *associatio*. This may be seen more clearly, if we turn

to the table of *sons* above, wherein there are 180 ; the sixtieth is Isaac, leaving 120 over the kingdom of Darius. With these data before me, I think the word *tarten*, rendered *two*, is but a form of the word תְּרוּמָה *truma*, an oblation, an offering—and then the passage would read, "And it ceased (*i. e.*, the building of the temple) unto the year of the offering in the kingdom of Darius, king of Persia," which is the time when the great consummation of all the sacrifices was made, in 4196. We have seen, that in 4154, the real temple was not built ; in the 24th verse we learn it was delayed until this period of the kingdom of Darius. We now take the next succeeding data in the book, chap. vi., 14, 15, which reads : "The old men (not *elders*) of Judah builded, and from the break (*interim*) in the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo ; and they builded and completed it, from the decree (understanding and taste) of the God of Israel, and from the decree of Cyrus, and Darius, and Artaxerxes, king of Persia." The three kings typify the trinity of Deity—all personified in one. Thus, in Isaiah xliv., 28, Cyrus is called God's shepherd ; and in chap. v., 1, we read : "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden." The name in Persian, as before remarked, signifies the sun. *Artaxerxes* means the mighty king, and Darius, the Saviour. We now come to the 15th verse, and read : "And this house was brought forth during the third day of the month (*jerah*) Adar, which was in the sixth year of the kingdom of Darius, the king. The month adar is the twelfth month, and the word means ample, beautiful, great.

We will now compute the time: Above I said, that the kingdom of Darius metaphorically began at the sixtieth *son*, *i. e.*, Isaac, who was the sixtieth son, with one hundred and twenty after him. He was born in 2048, corrected time 2019, to which we add five years, or 1800, that being 360×5=1800+2019=3819; eleven months is 30×11=330+3819=4149. Now to the third day of the month, is 3×7=21+4149=4170. And during this day the house was finished, or brought forth, for in 4175, we have seen Jesus in the temple teaching the doctors—Luke ii., 41. At the dedication of this house there was quite an offering. But to show the difference between Babylonish and Hebrew Scripture, I will translate chap. vi., 17, as I think it is intended to teach: "And approaching the (near in time) dedication of this house of God, was a great deal (*meah*, *hundred*) of instruction and precept (*torin*, oxen), many records (*two hundred rams*), four great discourses (*four hundred lambs*); and for the mighty circle of sin upon all Israel, the tithe offering appointed by my staff Israel." It is true, I have not in this translation followed the modern Hebrew, but any one conversant with the language can see that I give the kernel, while Babylon gives only the shell; the above would be correct from unpointed letters—it only varies in correctness in minor points from the modern. The four words, or discourses, are the Gospels, which mark this era of the church.

The passover, mentioned in vi. 19, was kept at this period. It lasted seven days, which is a metaphorical period of forty-nine years. We are told that it was done or made (not *kept*) on the fourteenth of the foremost month. The word usually translated *first* (*i. e.*

head), means first only in the sense of foremost, topmost, etc., and is from the word *rosh*, head; but when the numerically first is intended, the numeral one is used, as in Gen. viii. 13. In Exod. xii. 2, we learn that the seventh month is the first or foremost month, but not month *one*. Therefore we reckon this passover from the seventh or foremost month. We have passed the month Adar, the next is Nisan or Abib. Hence we begin at the exodus, 2632, corrected time, add six months, Hodesh, 2632+1260=3892; now the 164 years of servitude when there were no observances, 3892+164=4056; now 14 days or 98 years—and we have the year 4154; add the first day seven, and we have 4161, the eve of the birth of Jesus; two days more brings us to Jesus in the temple, three more making 42+4154=4196, and the seventh is a holy convocation.—Numbers xxviii. 24. The eighth chapter is a retrospection of the whole journey from Egypt parallel with the thirteenth chapter of the book of NUMBERS, but with different names, as the metaphorical gives the names and actions of the spiritual world, whilst the literal is its shadow. Space will not allow me to trace the analogy in detail, but I will endeavor to give enough to show the correctness of the theory.

He first gives the names of those that went with him (verses 1 to 14), 1496 *males*. The original being "*the males*," *zachar*, which word primarily means, to remember, to call to mind; hence years are remembrancers, as I have already shown that *man ish* represents years. They gathered together to the river, *i e.*, the Jordan, translated in the James, *river Ahava*. This, I think an error, as a comparison of the 15th and 31st verses will

show; moreover, none have yet located this stream, *Ahava*, nor do lexicographers seem to understand it. I think the word is not a proper name; if it is, it is a spiritual name for Jordan, for undoubtedly this is the river where we now are. They started to spy out the land in 2634, corrected time; they came to the river and abode in tents three days, or 21 years. This corresponds with the time that they remained in the vicinity of the Jordan. We take the year 2634—add 45, the years to the dividing the land (see Joshua xiv. 7–10), and we are at the year 2679; add to this 1496, and we have 4175, Jesus in the temple. But he found there were no sons of Levi, vs. 15. These typify Sabbaths. So he gathered eighteen sons of *Mahli*, meaning sickly; twenty sons of Hashabiah, meaning bright, and two hundred and twenty of the Nethinim, these are to *give*. From 2634 to 4175 is 1541 years, or 220 sevens; hence the *seventh* month is Nethinim. The 45 years to the division and 94 servitudes of the judges, count 139 years, a fraction over 18 sickly sevens, and in the whole there are twenty intelligent sevens.

Then he proclaimed a fast, vs. 15, that is a *silence*. The primitive idea in the word *fast*, is a *shut mouth*. Then he selected twelve of the chief priests—these are the judges, and he weighed out to them the silver and gold, that is to say, the *pale* things and the *bright* things, and the *vessels*, that is, the totality or completion of equipments according to the primary meaning of these words. "And he weighed to them, silver *talents*," which word means *circles*, 650, and vessels of silver a hundred, of talents of gold a hundred (a circle)," or a great circuit. Verse 27 continues, "And twenty basins

of gold (the word *basins* means *coverings*) to a thousand *drams*." The word rendered *drams* is kindred to the name Darius, and, like many words of this kind, the lexicon is at a loss to trace them (see Gesenius, p. 16). The word for *thousand* is that very useful one to modern Jews, who can call it ox, oxen, cattle, beef, a family, a thousand, a city of Benjamin, or anything except its primary meaning, which is to learn, to join together, to associate. "And two good vessels of fine copper," or more properly, "two good implements of glittering brightness, precious as gold." These were all holy to the Lord, a free-will offering (vs. 28), to be kept for delivery at Jerusalem. I cannot here go fully into a definition of these things, but the two bright implements are the two tables of the law.

Then they departed from the river on the twelfth of the first or foremost month. The reader will please remember that I give these sentences as they literally are. Now $12 \times 7 = 84 + 2632 = 2716$, the year after the divisions of the land, and they started forward (see Chronology). Verse 32 says: "And we came to Jerusalem and abode there three days," that is, the third, fourth, and fifth of the church, and on the fourth day they delivered the silver and gold, and vessels, in the house of God, into the hand of Meremoth, son of Uriah, the priest, and with him Eleazer, son of Phineas. Now Meremoth means *elevations, to raise up*, and Uriah means the light of Jehovah. "And they delivered the king's commission (laws) unto the king's lieutenant." The word here rendered lieutenant, is one we have already met, and only pertains to these later books, and, Gesenius says, means "warrior of the host," as derived from an inscrip-

tion in ancient India; thus it is told they were delivered to Jesus.

The ninth chapter recounts the remaining idolatries under the symbolism of *wives from the heathen tribes.*

Then Ezra, after making a covenant with God, to put them away, x., 3, "Arose from before the house of God, and went unto the chamber of Johanan (John), the son of Eliashib (Elizabeth), and he eat no bread and drank no water, for he mourned because of the transgression." This Johanan is John the Baptist, although *Eliashib* is not in the usual feminine form; and they made a call that all Judah and Benjamin should gather together at Jerusalem within three days.

We now come to the last of Ezra's arithmetic; in chap. vii., 8, we learn that he came to Jerusalem in the fifth month, the seventh year of the king. We start at the beginning, 1633, corrected time; six years, is 2160, and four months is 120+2160+1633=3913. We now turn to chap. x., 9, and read: "They were gathered there, unto Jerusalem, the ninth month, the twentieth day of the month" (hodesh); therefore we add four months, *i. e.*, 120, and twenty days, 20×7=140—to 3913+140+120=4173. Now there are three days margin to gather 7×3=21, and 4173+21=4194. And the ninth verse continues: "And he gathered all the men of Judah and Benjamin at Jerusalem, to (or in) three days; and it was the ninth month in the *twenty in the month*, and he set all the people in the spacious place of the house of God; feeding (pasturing) upon the word and the heavy showers (*i. e.*, spiritual rains)." In the English Bible, the word trembling is not only erroneous, but ridiculous; in fact, the whole verse is barbar-

ously translated. This ends the book of Ezra, and we see he has reconstructed Jerusalem.

We will now go to Nehemiah, who will carry us a step farther—Ezra having only taken Christ to the temple, *Jesus*, and to his baptism, by John, when there was a great *shower* of the spirit. The name *Nehemiah*, means the *comforter Jehovah*. Ezra reconstructed the temple; Nehemiah the *walls* of Jerusalem. The real idea in the word *homa*, wall, is to guard, to join together in affinity.

Before proceeding with the details as found in this book, I must remind the reader, that as we get into the Babylonish times, the Hebrew, as well as the English, becomes more and more perverted; the Hebrew, because of their gross-mindedness, and the English, if not for the same reason, we may flatter our generation by saying, it is because they have been misled into following the Septuagint and the Jewish authorities, Targums, etc. The book of Nehemiah is peculiarly obnoxious to this charge. If an unpointed scroll was handed to an Hebraist, who was not imbued with the literal and material ideas, and was forbidden to follow precedents, but to translate the inspired word as he found it, few readers could trace any resemblance between his work and the James translation. We must go to the 5th chapter, 14th to 17th verses, to ascertain a starting point. Ezra's reigning king was Darius, metaphorical of the Saviour. Nehemiah's is Artaxerxes, meaning the *great king*. The seventeenth verse says: "And the Jews (properly Judahites) and the rulers *were* one hundred and fifty men (*ish*), and the comers from the nations (*i. e.*, other tribes) which were around us, *were*

unto my table." The word table is a Jewish word, from the idea to send forth, to extend. Now this great king metaphorically extends over one hundred and fifty of the *sons*, or builders in the table above. There are a hundred and eighty, and the thirty-first is Arphaxed, which name, as before remarked, is a compound word, signifying a great *city*; and he also is the founder of Chaldea, as a portion of the word *chasdi*, means *Chaldeans*; but this is only in their connection with this history, for beyond it we have no knowledge of their age. We here see Artaxerxes traced to his source, Babylon. Chap. i., 1, says: "And it came to pass, in *hodesh*, chisleu, in the year twenty, and I was in Shusan, the palace;" *hodesh, chisleu*, is the third month; Shusan, the palace, means the *fortress*, the *white*, pure, headquarters of the *king*. The *king* throughout Scripture symbolizes the Creator. We begin with Arphaxed, corrected time 1634; we add to this three months (hodesh), 1634+630=2264. At this period in the literal earthly church, he is represented as in the palace of Pharaoh, in the person of Joseph; this is, as to corrected time, the day of the death of Israel. The next data is in chap. ii., 1, when in the month Nisan, the seventh (hodesh), he took up wine unto the king, and he had not heretofore been sad (evil) in his presence. To come to the month Nisan, we add four more months—210×4=840+2264=3104—we here have the reign of David, in his second year. The primitive idea in the word *wine*, is boiling up, fermenting, or the church was in that state that it would soon culminate. Chap. ii., 11, tells us, he was at Jerusalem three days—these are the fourth, fifth, and sixth days.

The 12th verse should read: "And I arose by night, I and a few men (*enashim*) with me, and I did not declare to *adam* (man) what my God had put in my heart to do at Jerusalem; and the *dumb* were not with me, for behold the dumb (beast) which I rode (*i. e., bent the knee to*), is high and pure." We then read under the symbolism of the gates, etc., etc., of Jerusalem (to which the Jews, according to their obscene ideas, gave dirty names), the building of the church, and the opposition it met with. Chap. iii., 1, reads: "Then arose Eliashib, the high priest, and his brethren the priests, and he built the gate of the flock (*i. e.*, the opening of the sheep); they sanctified it, and he set up its door (perhaps doorway) even unto the tower Meah; he sanctified it unto the tower Hananeel;" sanctified unto "the tower Meah," means elevated to a great many; and the tower of Hananeel, means to *graciousness*, or *mercy of God*. In the above, *Eliashib* means, the restored of God; and the doorway set up was Christ, for it may be remembered, that Jesus says, in John x., 7: "I am the door of the sheep. The third chapter, under like symbolisms, recounts the building of the Christian church; a thing offensive to Sanballet, who represents the Jews. And chapter iv., 12, says: "It came to pass, that when the Jews, the inhabitants near them, came, they said to us ten times, from all the places which he will return unto us." The ten times, refers to the ten tribes of *Israel*, or Samaria, or the ten divisions of the Roman Empire, through which the church fought its way; for at this time (chap. iv.), we are told, "The builders of the wall carried the sword in one hand and the trowel in the other." The contest

is continued into the fifth chapter, when the first verses pass over the Reformation. The 14th verse is the beginning of a new paragraph, and reads: "Moreover, from the day that I was appointed to be their governor in the land (eritz) Judah, from the year twenty even unto the year thirty and two, in the reign of Artaxerxes, *twelve* years, I and my brethren eat not the food of the governor." These are full years—360×12=4320; but before we notice them, we will proceed to the end of the work, and its opposition. The builders were accused of saying: "There was a king in Judah,"—chap. vi., 7. On this accusation, they endeavored to get the ear of Pilate at the trial of Jesus; however, the 15th verse tells us: "So the wall was completed in twenty and five in Elul, in fifty and two days (day)." Now all these figures have a triple significance; first the literal history, as detailed in the chapter on Chronology; again we have twelve years, ending in the month Elul, the twelfth (or sixth) month, and 26th day, or five days short, otherwise, 5×7=35 years less; we begin again at 1634—360×12=4320+1634=5054, less 35, and we have 5919, or A. D. 1756; thus 5919—4163=1756. The next year, a large class of Christians hold that there was a judgment in the spiritual world; this is probably true, if the work was finished in 1756, as at the end of every phase of the church there is a judgment; they completing the work of two days—the flood succeeding the second day—the captivity of Babylon the fourth, and this completes the sixth day.

But wherever there are figures in Scripture reaching in their cycles so far ahead, there is always the literal and a second circle from which they start—the Biblical

cycles being so compounded as to sustain this character. This will account for a feature in Scripture that is usually attributed to Hebraic custom or illiterate composition, and this is, the omission of many words that are supplied by the imagination of the translator. The general reader may not know that in our common English editions such words are put in *italics*. Now this is not inadvertence, but because what is given is sufficient on which to build the literal, whereas, if the redundant words were in the original, they would destroy the primary sense; for instance, in vi. 15, we read literally: "And the wall was completed in twenty and five, in Elul., in fifty and two day." Here the word *days* is purposely omitted, and that at the end is in the singular, and the word *month* is omitted. The reason of this will presently appear. Again, in xii. 31, a whole line is interpolated, *i. e.*, "*companies of them that gave,*" and "*whereof one.*" The reason of this is, an improper translation. The verse really reads thus: "And I went up with the princes of Judah from the ascent in the wall (*i. e.*, the church), and I appointed two great thanksgivings, and they went forth to the right hand, from the ascent in the wall, to the purifying gate," called by the Jews the *dung gate*, as truths are *directly inverted* by the blind.

We will now endeavor to ascertain the teachings of the dates above noted. The *hodeshim* begin at 1633 or 2632. These as making the great kings reign begin with the church in 1633, and ii. 1, gives us the month Nisan, seven *hodeshim* $210 \times 7 = 1470 + 1633 = 3103$, the reign of David. In vi. 15, above, I showed the omission of the word *hodesh*, because it must not be

used in the calculation as months of 210 years, but simply thirty; hence, to Elul is four months, 3103+120=3223; twenty-five days multiplied by seven gives us 175+3223=3398; now 52×7=364+3398=3762. Now turn to the Chronology and it will be seen that Nehemiah went up to build in the year 3710, and finished the wall in fifty-two days, which in Hebrew is synonymous with years, and we find this agrees, 3710+52=3762.

We will now return to the *hodesh* system as subsequently carried out—the building of the wall having been the spiritual work from the beginning of David to the restoration. The next, the seventh chapter, tells us that after building the *wall* and setting up the doors, he said (verse 3): "And I said to them, let not the gates of Jerusalem be opened (*i. e., to set free*) until (the time) the heat of the sun, and until their appointments (standings) are smitten, hold fast the doors, and have watchers to preserve the inhabitants of Jerusalem, man (*ish*) in the guard and man (*ish*) before his house." "And the city was spacious but silently becoming great, and the people few in the midst and no *houses* built." We here perceive that there were no houses yet built, for a *house* signifies a man in whom Christ dwells, and the doors were not yet to be opened. We then have an account of what went up; and the eighth chapter opens with the gathering of the people as one man on the first day of the seventh month.

The month *Nisan*, the first *hodesh*, brought us to the year 3103; our next data is *Elul*, 25 *day*, without the word *days*, vi., 5. Therefore we do not multiply them; but we do the months, of which there are four to reach

Elul, the sixth or twelfth month, 3103+840=3943, and 25 days reaches 3968 ; we now add 52 days for completing the wall and we arrive at the year 4020. Thence, to the first of the seventh month is 5×7=35+4020=4055 ; at this time they all gathered together. If you take all the numbers of men and things named in the seventh chapter as they that went up to this gathering, and suppose that they typify days and the different things showing the quality of the days, it is probable you will have the correct metaphorical meaning, for the whole number, divided by 360, gives us 289 years, thus : 103925÷360=289, and 3762+289=4051, the middle of the day above, 4055, for the days are in *sevens*. "Here Ezra, the scribe, stood upon a pulpit of wood which they had made," viii. 4; or as in the original, "And then stood up Ezra, the scribe, upon a tower of trees (*i. e.* wood) which was made." This tower of wood or trees is the aggregation of the symbols used in the Scriptures of this word, *wood* or *trees*—the primitive idea in the word being to make firm by counsel. The seventh verse tells us that Joshua (Jesus) and twelve others stood up and caused the people to understand the word of the law. They heard that Israel dwelt in booths in the feast of the seventh month, and they were to bring olive branches, pine, myrtle, and palm branches—these being the trees so frequently used to typify the church, and they brought them. Let us now proceed with the time when this was done. The feast of tabernacles commences on the fifteenth of the seventh month ; hence, we have fifteen days to add—15×7=105+4055=4160. In the first day of this feast, *i. e.* 4163, Jesus was born. They kept the feast seven days, viii. 18. We will for a

moment turn to John's Gospel, xii. 12: "On the next day much people that were come to the feast when they heard that Jesus was coming to Jerusalem, took branches of palm-trees and went forth to meet him." This, it is true, was at the passover, but all the feasts culminate at this point. We will now add five days of the feast, 5×7=35+4160=4195, and Jesus and the twelve are in Jerusalem. In the next day Jesus was crucified—4196=4195+7=4202; the last day is a solemn assembly, "And there were no such days since those of Joshua, the son of Nun," verse 17. Chap. ix. 1, says: "And in the twenty-fourth day of this month the children of Israel were assembled in fasting (*i. e.*, keeping the mouth shut) and sackcloth (*i. e.*, straining) and earth (adamah) upon them." This would be 4202+14=4216, or some twenty years after the crucifixion, and describes the descent of the spirit, the *adamah* or spiritual church, upon them; also their persecutions and forced silence. The subsequent chapters of this book run parallel with the Acts of the Apostles, and perhaps further, but space will not allow me to examine it here.

The parents of the church of this day were David and Bathsheba, which name signifies the seventh daughter. We have had Eve, Zillah, Sarah, Rebekah, Leah, and Rachel, and this is the seventh, the mother of Solomon. And the son of the sixth day is "the Son of David," Jesus.

We will now consider the last of the historical books, Esther—held by some to be uncanonical; nevertheless its allegories are interesting. It opens with Ahasuerus, who "reigned from India to Ethiopia over a hundred and twenty-seven provinces," *i. e.*, jurisdiction. This name,

like the preceding Persian kings, indicates a phase of the sovereignty in the church. It probably means prince, and the jurisdictions relate to the offspring in the second column in the table above ; the fifty-third of whom is Aram, the fifth son of Shem (Gen. x. 22) ; from whence there are 127 to the end of Seir, the Horite, or Esau. Aram means *high*, elevated ; this, likewise, is the Scripture name for Syria, which produced Jesus and the Christian foundation, Galilee being part of Syria. It begins then, in one sense, as the others, with Noah's church in 1656, corrected time 1633.

It is singular that his provinces correspond with the years of Sarah, the princess, 127.—Gen. xxiii. 1. His palace was likewise Shusan, the *pure* and *white*. In the third year of his reign he made a feast of 180 days, more correctly a drinking banquet, which metaphorically means a spiritual draught. In this book we have the history of the church up to the present times under the symbols of Vashti and Esther ; the former repudiated and the latter taken into the royal house of the king. Vashti, I think, means drinking, though this is uncertain. I take it from שְׁתִי—*sheti*. We will see that at the time she was repudiated, or changed for Esther, the manner of receiving the spirit, which is symbolized by drinking, was changed. Esther is probably, as Gesenius asserts, the Persian of the Hebrew word Ashtoroth and Astarte, a name allied to an idolatry, and typifies those into which the Christian church immediately fell. She is named as a goddess of the Zidonians, the most westerly city of Syria being Zidon. The word, like all these long Chaldaic Hebrew names, seems to be compounded of two stems, עשׁת ashta, to

make smooth, shining, artificial work. And ר ע ו ת *ruth*, *a female companion*, one striving after emptiness. This opinion is fortified by a correct reading of Esther, ch. i., 19. "If it be good to the king, (*let him*) send forth from before him a royal decree, and let it be written in the laws of the Persians and Medes." These two proper names have here their significance. The word Persia means *to break, to divide*, and Media means to measure, to number (or in the midst). The Christian church was divided and measured. We proceed: "That it (she) pass not over, that Vashti come no more before the king Ahasuerus, and that the king give her kingdom to her companion according to the measure (*number*) of her goodness (goods)." Here the word I render "companion," is *ruth*, the name of the grandmother of David, one of the mothers of the sixth day. When this change in the church or royal house occurred can be found by the numbers.

Aram is the fifth from Shem. We have seen in the table above, that the names represent an average of twenty-three years each; hence, five stand for 115, and this from 1658+115=1773, corrected time, 1750. "In his third year he gave a feast" (a drinking). The three is the cardinal number; therefore, 360×3=1080+1750=2830. The feast of 180 days represents the passover, which lasted from the 15th of the first month to the 15th of the seventh, 180 days, or years. Multiply this by seven, and we have 1260+2830=4090; now add the seventy in Babylon, which were *dies non* in the church, but are in Chronology, and we have 4090+70=4160. Then he gave a feast of seven days, *i. e.*, 49 years; six are 42, which add: 4160+42=4202, six

years after the crucifixion. Chap. i., 10, reads: "On the seventh day, when the king's heart was joyous with wine, he told seven eunuchs to bring Vashti before him." These seven names, as far as they can be understood, all have evil and low significations; and Vashti refused to come. He then consulted seven wise men, princes of Persia; and they decree her *kingdom* to her companion. The Jews and Gentiles in translating the rest of this chapter, have perverted it into a very pretty story of husbands and wives for the benefit of their harams. We now add the other day—4202 +7=4209—when the church changed from Vashti to another. It will be shown hereafter that Benjamin, the son of the right hand, represents the last phases of the Israelitish church, running through the sixth day. Here we find the second chapter opens by saying: "*After* these things, they took Esther, of the family of Mordecai, a Benjamite, she having been kept after the manner of women (*i. e.*, the churches), six *hodeshim* with fatness, and six hodeshim with fragrance," verse 12. The 16th verse reads: "And Esther was taken unto king Ahasuerus, unto the house of the kingdom in *hodesh* the tenth, that is, *hodesh* tebeth, in the year seven of his kingdom." Seven years are equal to 2520; 360×7=2520; the same as twelve *hodeshim*—210× 12=2520. We add 1750+2520=4270, and nine months—270+4270=4540, or A. D. 387. Now if we take the year when Abram, and Sarah, the princess, established the church on their new basis in Canaan, or Syria—or Aram, which was in 2023, and add the twelve *hodeshim*, for purifications, we reach this date thus: 2023+2520=4543. The 21st verse tells us that, "in

those days, while Mordecai sat in the king's gate (that is, while Benjamin still prevailed in the church), two of the eunuchs sought to lay hands on the king." These represent the emasculated Roman and Byzantine Empires, established at this period, A. D. 375 to 400, who sought to connect the true church with their earthly kingdoms, which formed the Babylonish church. And they were suspended on a tree ; hence, for a long period, all of their religion consisted in the external symbol of the cross.

The third chapter repeats : "After these things, the king promoted Haman above all the princes with him." The word Haman הָמָן is doubtless derived from *hamah*, meaning, noisy, tumult, etc. The word חַמָּן *hamman*, I think was originally the same ; it means *images*, and the word frequently occurs in connection with statues of Astarte (Esther), which stood on the altars of Baal, and are called "images of the sun." On this *Gesenius' Lex.* observes : "This interpretation is now clearly illustrated by ten Punic cippi, with inscriptions, consecrated to *Baal Haman, i. e.*, Baal the solar. These ten monuments refer to the ten kingdoms, or *toes of the image*, with which theologians are familiar from Daniel—and universally agreed by them to represent the Roman Empire of this period. We next find in verse 7, that in the first month in the twelfth year of Ahasuerus, they cast Pur before Haman, from day to day, until the month Adar, the 12th month. The literal meaning is, adulation, idolatry, but the primitive idea is, *the falling and breaking up, i. e.*, of the institution. The twelfth year of the king is arrived at thus : 360×11=3960+1750—5710—4163=1547, that is A. D. 1547,

the era of the Council of Trent and the consummation of the Reformation. And on the 13th day of the month, *i. e.*, A. D. 1559, Haman had a decree promulgated to kill all the Judahites just one year thence; thus 1559+360=1919. Verse 13: "However, Esther hearing this, protected them; and three days after (*i. e.* 21 years, or A. D. 1580, chap. v., 1), she gave a banquet (drinking), and the king and Haman attended it. And the result was, Haman was hanged on a tree fifty cubits high"—chap. vii., 10. This culminates the Reformation. Then, on the third month, the month Sivan, on the 23d day, the order was countermanded; and the Jews were to kill their adversaries on the 13th of the month Adar—chap. viii., 9. We, therefore, add two months, or 60 to 1547+60=1607, and 22 multiplied by 7=154+1607=1761; the middle of which day is 1757, when, as above seen, there was judgment.

In the 12th month, on the 13th day, the Jews were gathered together, and were strong; this is 1919, as shown above. The word Jews is written in this allegory, which more properly would be Judahites; but it signifies Christians. From the literal of this story comes the modern Jewish ceremony, called Purim. At this later period the ten sons of Haman are hanged. This ends the history of the sixth day, in the Old Testament. In the first day *Adam* was made a living soul; his spiritual state was changed at the flood. Thence, *Adam* is not the operative man until the sixth day, when Adam is revived as a quickening spirit. The covenant of this day is in Jer. xxxi., 31, and is referred to by Paul in Heb. viii., 10, and reads: "I will put my laws into their minds, and write them upon their

hearts ; I will be to them a God, and they shall be to me a people."

This division of days has reference to the creative development of the church ; but their spiritual states are divided into four : the Adamic, the Noahtic, the Israelitish, and the Christian.

CHAPTER V.

JESUS IN PSYCHOLOGY.

From the earliest dawn of historical record, the human family has, more or less, been the recipient of various supernatural phenomena, such as inspiration, revelations, and angelic visitations, from an invisible, but superior world, or else mankind has ever been the victim of a gross and ignorant superstition. Which is it?

All thinking, all religious men have their minds formed to the one or the other belief; hence they are divided into two classes regarding religion: they are materialists or spiritualists. I use the latter term in its sense as recognized fifty, or even twenty years ago. These two are again found in subdivisions of thought, diluted to the most milk and water hues. Nevertheless, there is easily traced the great division line, materialist or spiritualist, and it becomes necessary in an investigation of this character to follow one or the other school in the very inception of the subject, even before entering on proofs of the position. Although Jesus may be treated as a mere man, apart from the supernatural, not so the Christ—his spirituality cannot be ignored, if we believe his own words to Peter, in Matt. xvi., who answered him, "Thou art the Christ, the son of the living God." Whereupon, Jesus said,

"Blessed art thou, Simon Barjona, *for flesh and blood* hath not revealed it unto thee, but my Father which is in heaven." This plainly teaches that the Christ cannot be known by the words of man, but only by inspiration, or being revealed by the Father, and hence he is spiritually discerned only. And if the materialist knows him, he does so unwittingly, and in violation of his own belief—being indebted to the Father, without acknowledging the obligation.

This seeming to me to be true, I shall assume the reality of the spiritual phenomena, as they arise in this history, in anticipation of their consideration with respect to proof, for it is utterly impossible to follow the history of Jesus without largely entering into the supernatural, and phenomenal; otherwise, we must mutilate the Scripture to an extent that virtually ignores them, as the skeptical and rational schools do without stint. Ignore the Gospels or Scripture, and your base of inquiry is narrowed down to thin air. Therefore, in order that the reader and I may understand each other, I will endeavor to explain what I mean by inspiration, revelation, spiritualism, and intercourse between this and the other or higher world.

First, with regard to inspiration, the great mass of those called Christians receive the doctrine of plenary inspiration of the Bible, that is to say, in the United States. The book called the Bible as published in English by the American Tract Society, is received as the word of God, and that it is likewise exclusively the word of God. Many consider it rather impious to question its history critically down to the hands of the printer. With the more enlightened, the subject of

inspiration covers a wider field, and embraces a variety of opinions.

Dr. Priestly was probably the first Christian theologian of any ability who denied inspiration—and he was quickly and emphatically assigned by his brethren as a prominent candidate for the lower regions.

Inspiration is simply this: Man is dual in his nature—the external or natural man, whose affinities are with matter; and the internal or spiritual, whose affinities are with spirit. If the inspiration comes from the spiritual world, it necessarily comes from spirit, and hence is received by spirit, and is cognizable by the external man, in different degrees, according to his psychological condition respecting the intercourse between his flesh and his spirit. Men differ in this as they do in all things. One man can, physically, digest a pound or two of half raw pork or veal for his dinner, another man it would kill. One man's nervous system differs as much from another's as day and night. So may the capacity to receive into the external mind the things of the spirit. Hence it is illogical in those men who say, if so and so occurs to me then I will believe it. They would as wisely say, "I do not believe in lightning, for it never struck me." From this position it becomes evident that inspiration may come from any source that is spiritual, whether in a high or low plane of life. Of this character is all that is genuine of the trance-speaking phenomena of the present day. Though not a new thing, it has recently, however, been noticed in public as of modern origin. Now this is not the character of the inspiration that guided the writers of

Scripture, though in a phenomenal point of view the same.

We can gather from sources, both in and out of the Bible, that there is a fountain of light in the spiritual world—not material, but spiritual—and it corresponds to the material sun, for the sun is the source of all life and light in the natural world. So this light in the spiritual world is the source of life and light there; this is called the Lord or God. There is a spirit operating in and through this light, and it is that which inspired the Scripture writers. I said above that spirit has affinity with the inner man or spirit. This is undoubtedly true, but we must go farther; the doctrine of affinity is like to like, hence this higher spirit has affinity only with its like. This could not be understood until the advent of Jesus, except to the Adamic church, for he has taught us how this affinity may be reached in the words, "Marvel not that I say you must be born again. That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Again he says, "No man can ascend to heaven, but the Son of Man who comes down from heaven" This will be elucidated hereafter. Hence a man has a new spirit when he is regenerated, one that comes down from heaven, and is called the *Son of Man*. And having come down from heaven it has affinity with heaven, and can receive inspiration thence. Thus far we have the idea in the spirit from heaven. Now to put it into the natural world in intelligible shape is the next process. To do this it must come through the natural man, who being in subjection and serving the regenerate spiritual man, does not pervert it, but according to his in-

telligence clothes it in language. Thus we see the language is not the word of God, but of the natural man—the vehicle chosen of God to convey his ideas to the world.

The language of the Old Testament was the Hebrew, and the people, as all Orientals of their day, presented their ideas in symbols and allegorical pictures, there being no literal history known previous to the time of Herodotus.

This view does not conflict with orthodox teachings on the subject. The most intelligent of which, that I can find, being that of Dr. Thos. Dick, in Lectures on Theology, Inspiration, &c., p. 113.

115. Many learned men have held the plenary inspiration of the Scriptures; which imports that every part of them is inspired. The doctrine has met with violent opposition, and has been treated with ridicule, but the objections against it have arisen, in some cases at least, I apprehend, from misconception. It has been supposed to imply that every part of the sacred books was immediately communicated to the minds of the writers; and as some parts of them relate to common things, to things which might have been known from other sources, it seemed absurd to introduce a revelation, where the bodily senses and natural reason were fully adequate to the purpose. But this is not the true idea of plenary inspiration. It extends, indeed, to the whole Scriptures, but it admits of degrees suited to the nature of the subject which the writers were employed to record, and did not supersede the use of their natural faculties, so far as these could contribute to the general design. The whole was not a revelation in the strict acceptation of the term, but the whole was committed to writing by the direction, and with the assistance, of the Spirit.

Inspiration may be defined to be "an influence of the Holy Spirit, upon the understandings, imaginations, memories, and other mental powers of the sacred writers, by which they were qualified to communicate to the world the knowledge of the will

of God." The definition is designedly made general, that it may comprehend the different degrees of inspiration, which will be afterwards mentioned; and it is so expressed as to suit the highest and the lowest.

The possibility of such an influence will be admitted by every person who believes that God is the former of our souls, and the master of our faculties; and the necessity of it is evident, if human beings were to be employed in giving instruction to their brethren on the high and important subject of religion.

The Jews make mention of three degrees of inspiration, to which they refer the several books of the Old Testament, according to their fancy. The first and highest they attribute to Moses, with whom "God spake mouth to mouth, even apparently and not in dark similitudes." The second they call the gift of prophecy, of which they imagine various subordinate degrees, corresponding to the different methods in which God revealed himself to the prophets. The last and lowest is the inspiration of the Holy Ghost, from which proceeded those books that are called the Holy Writings.

"These observations are applicable to the different degrees of inspiration which have been stated by Christian authors, for all agree that it was not enjoyed in the same degree by all the sacred writers. The three degrees of inspiration which are usually mentioned, are superintendence, elevation, and suggestion. Superintendence signifies the care exercised over those who related things which they knew by ordinary means, and by which they were preserved from the possibility of error. Elevation prevailed, says Dr. Doddridge, "when the faculties, though they acted in a regular and common manner, were elevated or raised to some extraordinary degree. So that the composition was more truly sublime, noble, and pathetic, than what would have been produced merely by the form of a man's natural genius." Suggestion is the highest kind of inspiration, and took place when the use of the faculties was superseded, and God, as it were, spoke directly to the mind, making such discoveries to it as it could not otherwise have obtained, and dictating the very words in which these discoveries were to be communicated to

others. But although this distinction is very generally adopted, I think it liable to material objections, which will be stated in the sequel. As I have nothing to say on the kinds or degrees of inspiration different from what I long since gave to the public, I shall content myself with repeating my former observations on the subject.

First, there are many things in the Scriptures which the writers might have known, and probably did know, by ordinary means. As persons possessed of memory, judgment, and the other intellectual faculties which are common to men, they were able to relate events in which they had been concerned, and to make such occasional reflections as were suggested by particular subjects and occurrences. In these cases, no supernatural influence was necessary to enlighten and invigorate their minds; it was only necessary that they should be infallibly preserved from error. They did not need a revelation to inform them of what had passed before their eyes, nor to point out those inferences and moral maxims which were obvious to every attentive and considerate observer. Moses could tell without a divine afflatus, that, on such a night, the Israelites marched out of Egypt, and at such a place they murmured against God, and Solomon could remark, that a "soft answer turneth away wrath, but grievous words stir up anger,' or, that "better is a dinner of herbs where love is, than a stalled ox and hatred therewith." It is with respect to such passages of Scripture only, as it did not exceed the natural ability of the writer to compose, that I would admit the motion of *superintendence*, if it should be admitted at all.

Dr. Dick's views respecting partial inspiration may do very well for history, but will scarcely do for Scripture, if, as I hold to be true, there is a literal, an allegorical, and a spiritual meaning; a style of writing, which is found in the word, scarcely possible to the ordinary mind—but compassed only through inspiration from a vastly higher life.

There are some scriptures that claim a superior quality than merely inspirational. Moses, we are told,

talked with God; so did Abraham. It would seem that the men of the Adamic church were very spiritual, and had general intercourse with the heavens; this is taught in the character of Enoch. God spoke directly to Adam and Cain and others. And his angels visited Abraham and Lot at a later day.

The law was not given to Moses by inspiration, at least, in the ordinary way. How it was, we cannot understand; but the record says, God spoke it to Moses; hence Moses must have been in a more elevated state than that of ordinary inspiration, for this is all different in degree. The lowest, or inspiration by spirits, is abnormal, often painful, and dangerous, becoming less so as we ascend the moral scale; while that which comes in affinity with the *Son of Man*, or heavenly inspiration, uses the mind, but shows no trace of abnormal action; its subject can only know its influence by recognizing the illumination of his mind. The spiritual man of the early church having degenerated, God said he would destroy this man, Adam, from the earth; which was done by the flood. After this, or in the days of the Israelitish church, mankind had become more material, and under the influence of the external. Then the process of revelation from heaven became abnormal, because humanity was so far out of harmony with it; and man only went into a state to receive revelation by a process of entrancement, or an isolation of the external. In this state a man receives a communication, and when he returns into his normal condition, clothes it from memory in his own language. This condition is illustrated in the histories of Daniel, Ezekiel, John, Peter, and

Paul, who are invariably represented as in a trance, or deep sleep, or an abnormal state, when seeing or speaking in the spiritual world.

But for an intelligent appreciation of this subject the reader must not only comprehend, but receive, the doctrine of the dual nature of man, abundant evidence of which is recorded in Scripture. I will, therefore, endeavor to elucidate it, and Daniel is a prominent instance. In chap. viii., 1, we read: "In the third year of the reign of king Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai." There can be no question, historically, but that Daniel, at this time, was represented to have been at Babylon, at the court of Belshazzar; he could not have been at Shusan on a visit, because a war was raging between Persia and Babylon, and Shusan was the capital of Persia. Yet he says, in *a vision* he stood beside the river Ulai, at the palace of the king of Persia; hence we can only find, that his inner man, the spirit was there. This involves the phenomenon of the spirit, or inner man leaving the body. *It does;* and there is ample proof of it in ancient and modern research into the problem. Daniel lay entranced, or asleep, in Babylon, while his spirit stood in Shushan. Paul records the same experience, when he says, that he was caught up to heaven, whether in the body or out, he could not tell. 2 Cor., xii., 3. And John says: "I was in the spirit on the Lord's day."—Rev. i., 10. The transfigu-

is a proof of this theory ; John, Peter, and James were in a sleep, or Luke says, heavy with sleep, and when they were awake—I judge this to be awake spiritually, for why should there be any sleep recorded on such an occasion ?—however, they then saw the Christ, the inner man of Jesus, the spirit—for they say, his raiment was shining, and his countenance glittered. They likewise saw Moses and Elias. Now they were spirits, without doubt ; hence, if they were in a state to see spirit, they could not see matter, and, therefore, could not see the material body of Jesus, but only his spiritual. The transition from the spiritual awakening to the natural, is likened to a cloud overshadowing them.—Luke ix., 28.

I cannot here attempt the proof of this theory by the experiences and evidences outside of Scripture, which, however, are ample, but refer the reader, if he desires to investigate, to William and Mary Howitt's recent work, or to Robert Dale Owen's "Footfalls on the Boundaries of Another World." Both these works, however, would be repudiated by the church of the present day ; yet if their phenomena are true, then men have no reason to discredit those of a like character mentioned in the Bible; whereas, if they are not true or are impossible, then men say with reason on their side: "If humanity is not susceptible to these things now, how could they have been from two to four thousand years back ? Human nature has not physiologically changed, at least within recorded time; for if we are progressed from chaos, rocks, and monkeys, there is no evidence of it in recorded nature." And he may well say so, for the man who believes this doctrine will readily receive Paul's word,

when he says he went into heaven, for it does not conflict with his observation of nature. But he who does not believe in such things, yet receives the story of Paul and Daniel, cannot have clear perception or belief on the subject. The great mass of this class, however, think it necessary to say they believe the Bible as a means of saving their souls—hence, endeavor to do so; but belief without intelligence cannot have any living root, any more than the Romanist (the ignorant class) can believe that the bit of bread they eat is a piece of the body of Christ. They say they believe it; they may think they do, as children fancy many vagaries, yet it is a mental impossibility. Nor is this opposed to a living faith, however much it may be to that nondescript which some inculcate, a blind faith. This species of faith is like the following: *I say the ocean dried up last week*. This is opposed to your idea and belief, or common sense, yet because *I* say so, you propose to believe it. This is a mental impossibility with an intelligent person. The processes of the mind act with regard to the Bible in the same manner as with the above "*I say*." The "*I say*" has only to be magnified in your imagination, as authority.

To return from this episode, however: Few persons of observation have advanced far in life without encountering, either personally or historically, instances of persons being seen in the body and out of the body at the same time—that is, apart. Something akin to this, involving the same philosophy, has been maintained by almost every great poet. Shakespeare and Byron are full of it. Socrates maintained that he was continually attended by a familiar spirit who admonished him, and

Pliny, in his Natural History, writes: "We read in Chronicles, that the ghost of Hermotimus Clazomenius was accustomed to abandon his body for a time, and wandering up and down in far countries, used to bring home news from remote places, of such things as could not possibly be known unless it had been present there, and all the while his body lay, as it were, half dead in a trance. This practice it continued so long, that at last the Cantharidæ, who were his mortal enemies, took his body and burned it to ashes, and by that means disappointed his poor soul when it came back again, of that sheath, as it were, or case, where she meant to bestow herself."—B. VII., ch. ii. Plutarch mentions a similar case—indeed more remarkable; but these are too remote, and not sufficiently well sustained without other proof, of which modern history furnishes ample testimony.

Man thus being dual in his mature, the connection between the spiritual and natural man must be immanent, though not cognizable to the senses. In the natural world, the outer man predominates; in the spiritual, the inner man. That which we call death, is a disorganization of the material or outer man, and as soon as the matter begins to resolve itself from its composite to its primate form, which is the process after death, the inner man has left it—hence, when the spirit leaves there is death. Now this occurs in degrees, and may be classified thus. Reverie, dozing, sleep, [illegible] death. If the spirit is wholly emancipated by [illegible] so he is released more or less, in the partial [illegible]'s fit. We have seen, then, that revelation [illegible] of trance; so do we find numerous

instances, both in and out of Scripture, of revelation through the next stage, sleep, in the shape of dreams. The philosophy of dreams has long puzzled writers on the subject, but I think on this basis they are easily explained. And thus: When asleep, the inner man is in the spirit world untrammeled by his natural counterpart; he sees the things of that world, and communes with others. If he could transmit into the brain of the natural man all that he sees and hears in that world, then we would have a correct understanding of it; but this cannot be done, because the mirror or plate on which the picture or idea is to be impressed is faulty. That is, man is diseased from centuries of violations of moral and physical laws; hence his dreams are transmitted through his memory in a distorted shape, like a daguerreotype on a spotted plate. Nor is the memory able to retain the dream; that which we catch at the first moment of awaking, is lost in a few minutes, and, for some purpose, we are not permitted to participate in the nightly walks of the inner man; but there is a way in which dreams are sometimes given that survive the rubicon of awakening: these are such as are impressed on the censorium, by such spirits as have the opportunity and disposition for good or evil purposes. When man sleeps, were it not for his guardian angel or spirit, he might be dreadfully annoyed in this manner, and frequently is; but man is kept in equilibrium, or free agency, by the constant attendance of good angels and evil spirits. These latter come to him by affinity, and so may the ministering spirits; but they come likewise to save and guard him, although in himself there is not sufficient good to draw them; hence, the more a

man is disorganized the more the evil spirits are drawn to him; and when in the progress of regeneration they are being thrown off, then their efforts to retain their hold become doubly annoying.

Through this medium, however, we find the Lord communicated with man in the Scriptures; thus he told Joseph to go to Egypt with the child Jesus.

The third point I spoke of was spiritualism. There have ever been two great classes of Biblical interpreters—the literal and the spiritual. The latter are the spiritualists; recently, however, another class of persons has largely monopolized this appellative.

And lastly, intercourse between this and the spirit world is had in many ways. Of that in Scripture history we have the following: "Jehovah appeared to Abram in the oaks of Mamre"—Gen. xviii., 2. But he appeared as three men, as by the Scripture system God is a trinity of three parts, under the similitude of individualities.

The passage is grossly translated. The Jews could not see father Abram in any light but as a nomadic prince; hence they always rendered the word tabernacle *tent*, as it was long carried under a tent. It should be rendered: "And the Lord appeared unto him in the oaks of Mamre, and he dwelt before the tabernacle in the warmth (*i. e.*, noon) of the day, (*i. e.*, the third day), and he raised his eyes, and saw, and behold three men were set over him, and when he saw, he called to them from the front of the tabernacle and bowed himself to the earth" (eritz). This is the precise experience of Peter, James, and John, at the transfiguration. God manifested himself in a trinity of three individualities, represented

in the church by Moses, Elias, and Jesus, and these were set over Abram, *i. e.*, his church. In the next verse Abram addresses him (them) as *Adonai*, my Lord; this the reader will see is the appellative applied to Jehovah as manifested in Jesus.

In Gen. xix., 1, however, we find two angels appeared to Lot. These messengers had the similitude of natural men. Whether angels can compose themselves material bodies from the atmospheric elements, is a question. I should suppose that Lot and Abram were in *the spirit*, and so saw them, and the men of Sodom had not seen them, but only heard of their being at Lot's house. In Gen. xxxii., 24, Jacob wrestled with a *man* who was an angel, or the Lord himself, in the shape of a man, and we have it again in the story of Balaam's ass, the angel that spoke to Gideon, etc. The intercourse with the spiritual world was so palpable and mankind so depraved that they were surrounded by evil spirits to such a degree, that Moses enacted stringent laws against the practice of communicating with them. That these angels and spirits were departed men, is most probable, for they are called men, and, moreover, we have two instances, if not more, of the return of men after their natural death. The first is that of Saul and Samuel—1 Sam. xxviii. Materialistic theologians ignore this story and do not believe it. The text is explicit, however; twist it as you will, you cannot get over the fact narrated but in one honest way; that is, say boldly it is not true. Saul went to a woman of Endor. This woman was what moderns would call a medium. The text calls her a woman with a spirit of divination, at En-dor, meaning fountain of ages or generations. Saul

desired the presence of Samuel. The medium, like the modern class, was aware that a spirit might come, but that she had no power to bring any particular one; hence her surprise when Samuel came. The woman saw him, and *from her description of the person*, Saul recognized Samuel. Saul did not see the spirit himself, because he was not a medium. In the English version, xxviii., 13, it reads: "The woman said, I saw gods ascending out of the earth." Now the word rendered *gods*, is precisely the same as that translated God in Gen. i., 1. The significance of this is elsewhere considered; however, Saul was satisfied with his experiment, and probably would not try it again, even had he lived long afterwards. The other instance is in the Apostle John's experience (Rev. xxii., 9); he fell down to worship before the feet of the angel, who showed him certain things, whereupon the angel said: See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

Although much of this matter may seem irrelevant, yet, before we are through with a consideration of the subject, it will be found to have a material bearing on it; for we must look for Jesus in prophecy, and that is supernatural; we must regard his miracles, his own prophetic character, the incidents of his death and resurrection, all of which are in the supernatural. Hence, if a man is not prepared to receive the duality of man as a truth, or what is called the supernatural as really natural, it is useless for him to trouble his mind about Jesus. Let him follow the precepts given on the Mount and go his way, and time, the beautifier of the dead, will teach him.

For a correct understanding of Scripture writing, it becomes necessary to inquire beyond the process of inspiration. Spirit lives in the spiritual world, the laws of which are not as those of the natural world, where atmospheric air is the medium through which ideas are conveyed; for light, sound, sensation, etc., are all dependent on it. Here air is an essential of life, but it has nothing to do with the spirit. Therefore, the element that correspondingly pervades the spiritual world is the medium. We may know, however, by the laws of progression, that the other is a higher life; hence its attributes are greater, and ideas may be conveyed far more perfectly and powerfully and through all the spiritual senses, so to speak; there a thought becomes visible. All these things are partially portrayed by the phenomena of animal magnetism and clairvoyance.

The next consideration is, How do ideas pass from the spiritual into the natural world? The reception of thought is a lightning-like process, but in the passage they must be transformed in form and quality. And after its reception, it is clothed in the language of the day when received—from which it must be rendered into the modern form of expression, for the ancient form may be expressed in numbers, pictures of animated nature, hieroglyphics, or words of letters.

In that state, when a writer is inspired to the degree of a supervisory influence, his natural intellect and memory must, to a great extent, be the producing power. Such may have been the state of the writers of the epistolary portions of the New Testament, and with thousands of works living and lost; but there must be a greater control when there is a three-fold reading

to the same matter. A writer may begin in this state, like Luke's Gospel would appear to be, but as he proceeds, he becomes drowned in the afflatus, lost to his surroundings, and wholly controlled, intellectually, by the inspiring spirit. This may be readily conceived of such writings as Isaiah, the Psalms, and those Gospels where the words of Jesus are repeated, especially those in John's Gospel; for it can scarcely be supposed that these were written from memory, or from notes taken at the time—for the science of phonography was not then known, or at least we have no record of its practice. This view becomes more apparent when we critically study, from a philosophic stand-point, the moral and literary merits of these lessons. I venture the assertion that in the sayings of Jesus there is more thought, more that is tersely and beautifully expressed in the amount of language, than has ever been uttered or written by mortal man; yet he was but the "carpenter's son," and those that record the words but simple fishermen. Read the passage in Matt. vi., 24: "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. Therefore, I say unto you, take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought, can add one cubit unto his stature? And why take ye thought for rai-

ment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." For pure elegance, and comprehensiveness, this has no equal; how great the lesson. True, it involves a degree of faith entirely beyond the comprehension of the present day; yet that only shows how far its moral is above mankind.

The inspiration necessary to the production of the above is different from that employed in prophecy. In that we find an entirely different state. This species of revelation is given to men in a state of trance. The spirit being then abroad receives its lesson in the spiritual world, in various forms, pictures, and symbols. We find this described by Balaam, a prophet of future events. "He hath said which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a *trance*, but having his eyes open."—Numbers xxiv., 16. When Peter saw the vision of the four-footed beast, "he fell into a trance."—Acts x., 10. And again, he says: "And in a trance I saw a vision."—xi., 5. So when Paul relates his conversion, he says: "I was in a trance."—Acts xxii., 17. Daniel and Ezekiel describe the same state, as an incident of their visions, and so do all the prophets, without exception, when visions were presented to them. Modern spiritualism has compassed this matter with so much of the ridiculous and reprehensible, that theologians, impressed with the materiality of the age, have lost sight of the truth and philosophy of Scripture, in their virulent hatred and opposition to this sect. Sometimes visions were given

in dreams, which is but a form of trance. In these narratives we likewise discover that the language of the heavens, or spiritual world, is not the same as in this. For although in the earlier ages, or in the Adamic period of the church, when men walked with God, there may have been more similarity, yet, with the utilitarianism and materialism of subsequent ages, language has so changed in its character, that it is now framed to express ideas growing out of the practical affairs of the natural man.

The marvellous visions of four beasts, and New Jerusalem, representing moral states and spiritual crises, are lost in the foggy race for intellectual preferment and the practices of cash.

Sometimes the prophet understood the vision; at other times he did not—those of Daniel were explained to him after twenty-one years of prayer and research.

These principles are necessarily touched upon in order to have a more correct estimate of Jesus as a prophet, and as a subject of prophecy. He, however, never became entranced; being a normal man, without spot or blemish, he lived alike freely in either or both planes of life at the same time.

Again, the doctrine is plainly discernible in the Scriptures, that inspirations and revelations, with few exceptions, are given from the Lord through the instrumentality of angels and spirits. Thus Jesus said, when speaking of infants: "That in heaven *their* angels do always behold the face of my Father which is in heaven."—Matt. xviii., 10. And Paul, when speaking of angels, said: "But to which of the angels said he at any time, Sit on my right hand," etc., etc.; "are they

not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. i., 13. In Psalms xxxiv., 7, we read: "The angel of the Lord encampeth round about them that fear him, and delivereth them." So when Daniel prayed for light concerning the vision he had had, the angel called Gabriel—which name signifies the mighty man of God—appeared, and on several occasions enlightened him. But on this point it is scarcely necessary to enlarge the citations. Whatever the materialists may say, clerical or layman; however they may distort the Scriptures, they cannot ignore the fact, that that which they call angelology is a leading feature in Scriptural teaching. But to those who do not deem the Bible the most reliable teacher of history and philosophy, this doctrine can be quite as clearly maintained outside of it; the writings of the early Fathers abound with it. The Greek philosopher perceived its truth, though he had not a clear comprehension of it in his demonology. The annals of the Roman church present well authenticated instances of it in every age. And the truly pious in the Reformed churches are not without testimony regarding its verity.

Yet the great mass of teachers have virtually inculcated a disbelief in this doctrine. But God is merciful, and has done in his own way what his servants have failed to do; that which the Protestant church, to some extent, was infidel to. He has seen the material tendency of the age; that the avenues of spirituality were closing, as they did in the days of Jesus, or preceding him; that through the senses of the natural man only, humanity could be taught immortality, and

that there is a connection between the natural and the spiritual worlds, and that there were still some openings. He has seen that in that world there is both good and evil as in this; that the evil attract their like, and the good theirs. And whatever sum of absurdities and error may be attached to modern spiritual phenomena, the candid investigator cannot well deny the great underlying truth taught by them, to wit: That men become spirits, and may become ministering spirits for either evil or good. It may be asked, what has this to do with Jesus? I answer, to a history of him, much; for I cannot perceive, how his spirituality, his resurrection, his re-appearance, the foreknowledge by prophets of his advent, can be otherwise logically made out, and proven, without asking men to believe, that he came, lived, acted, died, and ascended, in violation of the laws of nature; and as I write for that large class who are disposed to believe that which does not tax the credulity too much, I deem it well to sift the subject. For those who believe in Jesus, this book may present some new or novel features, but will not change their faith—it is not intended to, but for those who do not believe on him, I hope to present some points that will awaken their inquiry.

CHAPTER VI.

WHO WAS JESUS?

So far, we have seen the advent of Jesus; his infancy, his conception in the lineage of David. We have seen him surmounting the column of the Aaronic priesthood as with the dome of heaven; appearing in the horizon at a period pointed out by a system of arithmetic and numbers the most marvellous known—numbers that have remained of hidden import for two thousand years, if not from the day of their reception by man; the world awake and watching for his coming; the very planets lending their testimony to his day. Therefore, we may well ask, Who was Jesus?—that he should be the special object of a record extending over such a period, supported, as it were, on the pinnacle of a hierarchy, in an unbroken chain of forty-one centuries; farther back than is recorded of any nation, not to speak of men—for history has recourse to the stars to read older dates. Then who was Jesus?—and it is in the same record that we have already searched we must find the answer.

There are many curious narratives in the Hebrew Scriptures, that, in their literal reading, are far from serving a moral purpose, and, indeed, some are scarcely credible, and, as usually read and received, are tales without the merit to survive their generation, in which they might serve to amuse children, excite the super-

stition of the ignorant, or arouse the abhorrence of the pure and good. Hence, when we see these things preserved intact through so many ages, we may well deem it evidence of their having been the recipients of a supervisory care, and that, under the literal sense, apparently worthless, is to be found a reading of far greater importance. Many of these incidents have their characteristics reproduced in the Gospel ; hence such writers as Strauss, oblivious or ignoring any typical or allegorical sense, have held them feeble imitations, while the similarity is only in this : they are Hebraic and Scriptural. Of this latter character are the histories of the births of Isaac and Jesus, Samson, Samuel, and John, and the surrounding circumstances. Of the former character are such stories as Noah's drunkenness, Lot's incest, David's murder of Uriah, Solomon's seven hundred wives and three hundred concubines, or the story of Elijah cursing little children, and two she-bears tearing forty-two of them. All of which, I presume, are perversions of Scripture and were never intended to be believed literally, if so written ; but in the original is history and truth, worthy the word of God, clothed in allegory or symbols. The beauties and truths of Scripture thus become lost on the church, which only receives the literal reading, for the *literal* is perverted. We have, however, two points established—a base on which we may at any time fall back. These are : The Scriptures, or books in question, were written at least three hundred years before Christ, according to the admissions of the skeptics themselves; and, without claiming their greater age or the Mosaic origin of the Pentateuch, this period is sufficient for

our purpose. The next point is this: About eighteen hundred and thirty-three years ago, there was a man executed in Judea, called Jesus, and by his adherents, the Christ; who had become prominent by his wonderful works, and his peculiar and radical views regarding morals and religion. None, however, called him a bad man; all admitted he was a good man; the utmost charged against him being, that he was a disorganizer (and that he surely was). This fact is likewise admitted the more freely, because these skeptical writers are not so simple as to take a ground so utterly hopeless as that Jesus was a myth.

From these facts I make the following deductions: That the Scriptures were written to apply to Jesus, or the history of Jesus was made to fit the earlier records. The former is a fixed fact; they were written before his advent, hence there is no question on that side; and as to Jesus' history having been shaped to meet the Scriptures, we already have the one point gained, *for Jesus was;* and if the Gospels were subsequently so shaped, how is it that a record through four thousand years should point to so obscure an individual? We must come to this conclusion: If Jesus was not the person intended, some other person was, of whom we have no account, and the person died "unknelled, unhonored, and unsung." Now, no sane person can take this position; hence we have already answered the question, Who was Jesus? should we go no farther. He was the person pointed out in the Hebrew Scriptures as the Messiah, the Holy One, the Immanuel, the Almighty, the Lord (Adonai). There is no mistaking the person, especially if we will but venture beyond the shallow

waters of the Biblical letter, which seldom gives the significance of the original text. Gesenius says: "In Hebrew, many qualities are expressed by circumlocution, viz.: by an abstract noun, or name of a thing which designates the attribute, preceded by some general name of a person, as the subject of the attribute." (See § 104, Gr.) One may readily see from this how much of the sense may be lost in a translation. For instance, the forty-two journeys in the wilderness are typical, and symbolize the church from the passage of Jordan to the resurrection of Christ. As the Israelitish church typifies its successor, hence the passage through the wilderness typifies the Christian church, only more remotely. Now the names of all the places where the Israelites camped, have their significances relative to the period they symbolize, which, as proper names, are lost on the reader. And so with all the names in the Old Testament. If you should transpose the names generally, a thing that would not mar an ordinary history, it would destroy the harmony and connection of the whole writing; though, to a literal reading, it is immaterial whether Saul was the first king, or whether he led the Israelites over Jordan, and Joshua were the first king.

From these remarks the reader may infer that I shall endeavor to find Jesus in these symbols and allegories. I think he is to be found first in "the garden the Lord God planted eastward in Eden." Geographically, this was in the midst or well eastward in Asia—towards China. The word eastward, in the original, refers to that which goes before, in advance, and this is in keeping with eastward. Progress is from east to west,

because the sun appears to go that way; hence the light so travels.

From this point to the first of John's Gospel, we will look for and find him in Scripture, but parallel to the history of his career, as developed in the first three evangelists.

After the birth of Jesus, we are told by Matthew (ii., 1): "There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him." I have already explained the manner in which astrologers divined, from the conjunction of planets, a danger to the reigning sovereign, especially one which resulted from the conjunction of Jupiter and Saturn, three years previous to the birth of Jesus, which caused Herod's order for slaying the infants. Such an order was probably but partially executed if at all; for his death must have intervened, and that would immediately arrest so atrocious a decree. With regard to seeing his star in the east and its "standing over where the young child was," we must now likewise consider. This incident has no reference to the *divination* from the stars, which, through Herod, caused the flight of Jesus into Egypt, where the same species of divination had occurred some sixteen hundred years previously, and within a few years of the birth of Moses, this conjunction re-occurring in about eight hundred years. With respect to the birth of Moses in this connection, Josephus tells us (Antiq. Jews, Book II., ch. ix., § 2): "One of those sacred scribes who are very sagacious in foretelling future events, truly told the king that about this time there would be a child born to the

Israelites, who, if he were reared, would bring the Egyptian dominion low." He undoubtedly arrived at this conclusion from the above-mentioned planetary conjunction.

But the Scriptural language, "a star in the east," is allegorical in its character, and only astronomical as far as natural things are used as a figure to symbolize spiritual ideas. Morover, these were not *magicians* that saw this star in the east, but "*wise men;*" a distinction is made between them and magicians and astrologers, for it is these that divined by the stars, whom the heathen and the pagan kings were wont to believe. We find this distinction in Gen. xli., 8: "Pharaoh was troubled in his spirit, and he sent and called for all the magicians of Egypt, and all the *wise men* thereof." In this case Joseph was the wise man. This word is entirely different from that translated magicians, and although the two are confounded, they undoubtedly were intended to convey different meanings—the difference being, that the magicians were the theologians of a false religion, and the "*wise men*" appertaining to the true.

In the Book of Jasher, which I have already quoted, there is this account of the birth of Abram. On the night that he was born, the *wise men* lifted up their eyes toward heaven, and looked up at the stars, and they saw one very large star that came from the east, and ran in the heavens, and swallowed up the four stars, from the four sides of heaven. And the sages understood the import as applying to Abram. No one should question the allegorical character of that; but if they do, we will find the identical star in question. In

the celebrated prophecy of Balaam, applied to Jesus, by all theologians, we read, "there shall come a star out of Jacob, and a sceptre shall rise out of Israel." Surely the literal interpreters will not hold that Jacob's posterity begat a sidereal star. Gesenius says the word is often used as of an animated thing. Now, if Balaam uses the word star figuratively, what ground is there for supposing Matthew did not?—except an ignorant superstition that would arbitrarily move stars, as though they were little dots in the heavens, regardless of their size as worlds, or the harmony of their courses. The same glass wherein Balaam saw under the figure of a star, was open to the wise men, and as that mirror pointed to Bethlehem, of course the star stood over that place.

Strauss expends considerable pains to undermine the star story, and the killing of the children, but admits that the language implies a figurative star. He falls into the illogical error of supposing them improbable, because Matthew alone records them. This proves that he has no perception of the character of these Scriptures, which are not intended to be cumulative. Indeed, ordinary historians recording the life of a man within the space of a few years, and a small circle of adherents, would not omit such incidents, but would take them from each other's work. Except through the most gross stupidity, in which light Strauss treats these evangelical writings, the error of such treatment is palpable, for he cannot doubt but that Luke was an intelligent and educated man, and had Matthew's Gospel when he wrote his own.

Nevertheless, while Matthew gives us the flight into

Egypt, Luke gives us the story of the shepherds watching their flocks by night and the angelic communication to them of the birth. There were a few shepherds left in Israel watching their flocks, but it was all in the night, for spiritual darkness in those days overspread the earth. The flight into Egypt symbolizes the binding together, or harmonious union of the dual nature of Jesus—God and man; and this may be derived from the etymology of the words and their roots —Egypt or Mizraim, in one sense, signifying a dual state.

There is no conflict of statement, however, between these Gospels, whatever Strauss may strive to make out.

Luke says: "When they had complied with all the requirements of the law they returned to their own city in Galilee." This was after the forty days purification required by the Levitical law; during this period the wise men came. They first, however, took the child to Jerusalem, and there complied with the ceremony of offering him to the Lord. Of this I will have more to say when I consider the subject of the Nazarite.

From Nazareth, it is most probable they went to Egypt; but if they went direct from Bethlehem, which they may have done, it would not critically be in conflict with Matthew, who says, referring to this trip to Egypt, that it was in accordance with the prophecy: "Out of Egypt have I called my son," referring to Hosea xi., 1: "When Israel was a child, then I loved him, and called my son out of Egypt." Strauss again argues that this cannot possibly have a reference to Jesus, and the present trip; but he fails to see this

system of typical representations, there being a continuous "*son*" from Abraham to Jesus; Israel the "son," being the type of Jesus, was called out of Egypt. Jesus was not brought out to make a parallel with Israel's case, but *vice versa*.

When the parents were offering Jesus at the temple, two incidents occurred which have led to much criticism. One, the blessing by Simeon, and the other, the prophesy by Anna. There are some curious features about these incidents, when brought in analogy with other portions of Scripture, that are entirely lost in a literal reading. Strauss sees in Anna's remarks a feeble imitation of those of Hannah at the offering of Samuel; but he has not seen the full bearing of one upon the other. First, as regards the story of Simeon, there is a parallel between this Simeon and Jacob's second son. Of the six tribes who stood on Mount Gerizim to bless the people, Simeon and Levi are first named; then Judah, Issachur, Joseph, and Benjamin. Simeon is first, Deut. xxvii., 12; Simeon and Levi were brethren, or confederates, Gen. xlix. 5. These six tribes are represented as progenitors of Jesus. In the genealogy they can all be traced, whilst the other six, that were on Mount Ebal to curse, are not found at all. His inheritance was within that of Judah.—Josh. xix., 1. And the Bible reader may notice, that in all the delinquencies, wars, and tumults, through which these tribes passed, he will not find Simeon engaged in any of them; Benjamin was at one time nearly annihilated; Judah and Ephraim did a large share of the fighting, while he can find the others more or less engaged. Luke describes this Simeon very singularly: "And

behold there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel ; and the Holy Ghost was upon him ; and it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord Christ; and he *came by the spirit into the temple ;* and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word ; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel," etc., etc. Now, I do not mean to say that a son of Jacob lived from the twenty-second to the forty-second century in the flesh ; but I do mean, that the Simeon here spoken of is Jacob's son—Joseph being the only one of the twelve whose death is recorded. This Simeon came *in the spirit* to the temple. He was the first on the mountain to bless, typifying that he should be the first in reality to bless the real subject of the whole history ; hence he is represented as waiting for the consolation of Israel. These sons of Israel are represented not as individuals springing up and dying, but principles, in the guise of men, that lived in their posterity. If it be asked, how did he come in the spirit? I answer, he came as Elias came and worked with John. Isaiah xl., 3, says : "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." And Mal. iii., 1, says : "Behold, I will send my messenger,

and he shall prepare the way before me ; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in, he shall purify the sons of Levi ; then shall the offering of Judah and Jerusalem be pleasant unto the Lord ;" and chap. iv., 5, says : "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Luke i. 17, referring to this, says, he shall go before him in the spirit and power of Elias—which Jesus himself thus subsequently explained : "And if ye will receive it, this is Elias which was for to come ; and, again : "I say unto you, that Elias is come already, and they knew him not."—Matt. xi., 14, and xvii., 12. Thus John represented Elias, he being the person through whom Elias spoke.

Thus Luke, in this species of allegory, which is more for the purpose of a moral lesson than the narration of a mere incident, represents that phase or principle of the church, metaphorically called *Simeon*, as being the first to perceive and greet the Saviour Messiah. Therefore, the son of Jacob, whose death was not reported, is assumed to be still living at the birth of Jesus ; and this is true, for when the Scriptures speak of a man, it does so on the principle and idea that a man is a spirit, and is clothed upon with an external man of flesh ; but that which they recognize is the real, the inner man, and he lives ; hence when Luke represents Simeon as having received the promise that he should not see death until he beheld the Christ, it must refer to a departure from this world, in which he remained, although a spirit; for spiritual death prevailed until

Christ brought immortality to light ; and, as Paul says (Rom. v., 14), death reigned from Adam to Moses ; hence Simeon would be included as a victim of spiritual death. But he became an exception, and lived as to his spirit. And thus did Simeon come ; for this is the clear teaching of Jesus—see Mark ix., 12 ; and it tells us that a man may return to earth in the service of God, and use the organs of another and a living man.

This reading of the incident respecting Simeon, will not appear strange, if we bear in mind that the Gospels are Scripture, and written on the same system as those of the Hebrew books. The word of God is the same, whether written in the days of Adam or Jesus. The difference is only in man's reception of it. The word being infinite, as man progresses upward the more he can see in it ; as he who stands in the valley may dimly discern small objects on the mountain, while he on the mountain grasps in his gaze all the objects of both valley and hills. We must likewise bear in mind that Jesus said, " before Abram was, I am." Hence we must remember this proposition : that the advent of Jesus, is only his presentation to the senses ; even an ordinary man is a spirit whom we cannot see with the natural eye—we only see his covering, the flesh. Look at man—who can say what is in his head and heart? You can only form an approximate idea, from the resemblance of the shell to the kernel, but no more ; and even this is done by your own inner man. But with regard to Jesus, the history of his inner man is written in the Bible from Genesis to Revelation. The first chapter of John gives us a synopsis of it. Skeptical philosophers may write about John's adopting Plato's

Logia, until doomsday—yet they start, go through, and land in a fog ; but read it in the light of this theory, and the matter already presented to the reader, and he can comprehend who Jesus was, in either Adam's, Noah's, or David's day. He was the light of the garden of Eden, of Noah's ark, of Abram's altar, of Israel's pillar, of Moses' tabernacle, and of David's temple, built by his son, Solomon. John says : " In the beginning was the Word, and the Word was *with* God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not anything made that was made. In him was life, and the life was the light of men, and the Light shineth in darkness, and the darkness comprehended it not." Here we have the description of " the spirit of God that moved upon the face of the waters." It shed spiritual light, but men comprehended it not. John continues : " That was the true light, which lighteth every man that cometh into the world." Then he says: " And the Word was made flesh, and dwelt among us." From this we see, we must not consider the Gospel as recording things of natural history, for it treats of men as to the spirit, which continues to live. Therefore, even if Jesus was but an ordinary man, he would have an hereafter; but the character as given to us by the evangelist, is more than that of man, for as such he has a future, but as to his inner man, the spirit, which was God, he had a pre-existence.

These remarks are made that the reader may more readily appreciate the subject of which I am treating, and hence see in these narratives an adaptation to them. We will now proceed with the incident of Anna,

the prophetess. Luke ii., 36: "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with her husband seven years from her virginity. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fasting and prayers, night and day. And she coming in that instant, gave thanks likewise unto the Lord," etc.

Before procceding, let us dissect these verses. "The daughter of Phanuel." That name means, one that sees the face of God, and is the same name Jacob gave to the place where he saw and wrestled with the Lord. "Of the tribe of Aser. The inheritance of this tribe progressed as far west as any, and beyond all except Simeon and Dan; they all three reached to the sea. Asher always did well, representing a righteous character; his inheritance mingled and stretched over on Benjamin, reaching *Ramah*.—Josh xix., 29. But the most peculiar feature of the story, is the details respecting her age; of what consequence are they? Seven years with her husband; eighty-four years a widow; ninety-one years from her marriage—a very old woman truly, always living in the temple. In reality, however, at this period Herod was rebuilding the temple, from the foundation (Josephus); hence this could not be. We will, therefore, look for other intent in this tale, than in the improbable, if not impossible, literal reading, and we turn to 1 Sam. i., 1; there we find a man named Elkanah, who lived at Ramah; he had two wives—the one Hannah (the Hebrew for Anna) was barren; but he loved her, and

gave her a double or worthy portion. "And she rose up after they had eaten in *Shiloh*, and after they had drunk. Now Eli, the priest, sat by a door-post of the temple of the Lord; and she prayed unto the Lord," etc.; and she made a vow, that if the Lord would give her a man-child, "then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." Her prayer was granted, and she bore Samuel, the prophet.

We must now criticise this story. Elkanah was an Ephrathite; this evidently designates one from the region around Bethlehem—see Gen. xxxv., 16 and 19—for we have Bethlehem Ephratah, and we also have the word in other forms; but he lived at Ramah, which means elevated, high place. We are not told but that Hannah was of the tribe of Asher, for his land reached to Ramah; she may have been a Levite, for Shechem, a Levitical city in Mount Ephraim, was a city of the priesthood, and was in the immediate vicinity of Ramah. In this story, like the other, there is a difficulty about the temple; we read that "Eli, the priest, sat upon the throne over the door-post of the temple of the Lord." Now we learn from Ezekiel, that there was a temple in heaven; but at this time there was none on the earth. The tabernacle was still in a tent—Solomon's building being finished over a hundred years later.

We read, 1 Sam. i., 1: "And it came to pass, a certain man from the Ramathaim-zophim of Mount Ephraim, and his name was Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephrathite." I will now translate this verse regardless of proper

names, and give their meaning instead: "There was one man (*ish*) from the overflowing heights of the bearing mountain, and his name, God the Creator, Son of Mercy, Son of God, Jehovah, (the) son (that) descended, son of the overflowing bearer (*i. e.* of progeny or fruit)."

I shall not go farther into Samuel's progenitors, as he will be treated of hereafter, but state this here, to show the character of the person made a parallel with the infant Jesus. When Samuel was born we are not told, for the history of his early manhood is covered by 1 Sam. iii., 19, 20, which make a long interim between his birth and the death of Eli—which is told in the fourth chapter—at the age of ninety-eight. *Eli* means the most high; and he represents the high priest and his altar—the first of which was built by Abraham, when he came into Canaan, at Bethel, or the house of God; he there built an altar to Jehovah, and called to the name Jehovah, having pitched his tabernacle there.—Gen. xii., 8. This was about the year 2031, or after one week of years in Canaan; from thence to Egypt (2238) is 207 years, and from Egypt to the temple (3147) is 479 years, making 686 years that the ark was carried in a tent or tabernacle. Now multiply 98 by 7, and we have these 686 years, typified by the age of *Eli*, for then the ark went into a house.

Having shown that the ark symbolizes Christ, and thus ended its career in a tent, we are prepared to proceed with the parallel between Hannah and Anna's age and this same ark or temple.

Elkanah's two wives are the two churches of Judah and Israel. Hannah means graciousness, mercy, etc.,

whilst Peninnah, his other wife's name, means, to divide up, to separate. The former typifies Judah, and the latter Samaria. Anna (Hannah) lived seven years with her husband. I have shown that the term *seven years* signifies the septennial cycle of 430 years, as containing the seventy rests. Likewise that Christ (typified by the oak) is the groom, and the church the wife—and this wife or church being a daughter of Phanuel, is a daughter (church) that saw the face of God; hence she lived seven years, *i. e.*, 430 years, with her husband, the temple, which was destroyed in 3577, when she went into captivity. Then she lived eighty-four years without him, a *widow*. That is, without the groom, Christ. Multiply 84 by 7, and we have 588 years, which add to 3577, and we have the year 4165—within two-sevenths of a year of the time when Anna saw the infant, the real temple, she being *about* eighty-four years a widow. This is a remarkable coincidence at least, if not intended to designate the period; but there is so much of this character, when this system of computation is applied, that I cannot but think it purposely points to the infancy of Jesus in the above manner.

We have now gone over all the prominent incidents connected with the infancy of Jesus. We have seen many chronological periods pointing to the time of his birth, which took place at Bethlehem; yet he was a Nazarene, and he was of the lineage of David, of the house of Judah, as well as of the sacerdotal line of Aaron. The wise men saw his star, and from the incidents connected with him, we may readily accept the first chapter of John's Gospel as not only true history, but natural and philosophical. For we have seen in the be-

ginning that a light was shed from heaven, and the church was without form and void; we then have, in the days of Noah, a spoken word of God. The light increases, and in the fourth day we have a written word by the instrumentality of Moses, which culminates, after a cycle of 1440 years, in an embodied word. The word made flesh, and visible—for all of light, all of good and truth, that had before been taught, became personified in Him.

A most singular feature in this history, and in fact in all Biblical writing, is the striking appositeness of the proper names to the moral and philosophical character of the lesson. And although in the Hebrew, a word sometimes seems quite foreign to its root, yet in it you can trace an idea in perfect keeping with its symbolic use. That is to say, that although a word is used literally, yet in its root will be found the true idea which the word symbolizes. This is especially true of proper names.

After narrating all the incidents of the infancy, Luke proceeds thus: "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth, and the child grew," etc.

In the next chapter I will discuss "Nazareth," but here we will inquire why Jesus is represented as of Galilee, and why he returned there. We have seen that Jesus was symbolized by a *stone*, and that the spirit of God which culminated in Christ, started at Adam, and has been progressing, rolling on, up, up, until we find the "stone cut out of the mountain without hands," sitting in the temple at twelve years of age,

whence he had come from Galilee. The Chronology presents this progress in the church, from Adam to Jesus, in a series of cycles or periods which, in the Hebrew system, indicated revolving days, often represented by the circle of 360 days or degrees. In these circles or revolving terms Christ continually appeared as the Lord or some other manifestation of Jehovah. Now these circles or revolving periods, this rolling stone, is "*Galilee*," גָּלִיל galil, from the root גָּלַל galel, of which Gesenius says: "The genuine force of this widely extended root, which imitates the sound of a globe, etc.; hence, in its derivatives, it is referred to things revolving," and to Galilee he gives the definition, "rolling, turning, *e. g.*, the valves of a *folding door*, a circle, circuit region." Likewise, from the derivatives comes גֵּלָל gelal, a large stone that rolls, etc.—also spoken of rolling waves. The reader may remember that waves, also, are a symbol of the spirit, from the "waters." This, I think is the reason why Jesus is placed in Galilee. In John x., 1, we read: "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber," and in verse 7, "Verily, verily, I say unto you, I am the door of the sheep." When Gesenius gave the above definition, as "*a folding door*," there is no reason to suppose he had any reference to this.

We next have in Luke the following singular narrative, being the last and only item of the youth of Jesus, ii., 41: "Now his parents went to Jerusalem every year, at the feast of the passover. And when he was twelve years old they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the

days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions, and all that heard him were astonished at his understanding and answers. And when they saw him they were amazed, and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee, sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they *understood not the saying which he spake unto them.* And he went down with them and came to Nazareth, and was subject unto them, but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature (age), and in favor with God and man."

On the surface of this statement we see that if these parents went a day's journey without missing a child of twelve years of age, although travelling with a crowd of acquaintances, in a caravan, it argues that the child must have been accustomed to wandering and taking care of himself. We never find Joseph heeding the child, but the mother only, who designates Joseph as his father. And it becomes evident that had the child been of "immaculate conception," Mary and Joseph would easily have understood his saying; but from the remark here made, that they did not understand him, we may see that the Mes

siahship was not within their knowledge, but only in the hope of the mother, who doubtless recollected the visit of the angel, and hence kept these sayings in her heart.

It is probable that this was the first time they took the boy with them to the feast, because twelve years was the age among the Hebrews at which the youth was supposed to begin his manhood and could participate in the service of the temple. The reason why twelve years was the time, is this: The Hebrew system, as developed in the Bible, is one of parallels and analogies throughout, as well as of a philosophical progress, which seemed to advance by an immutable law, wherein history repeated itself each time in a superior state. Even the language was framed on a basis of this nature, of which Gesenius says: "It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a single people, secluded from all the rest of the ancient world, but *as the actual imitations of nature*, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves." Jesus or the Messiah was to be, in Scripture estimation, the perfected man, and by the chronological system, already explained, it was twelve revolutions of 360 from Adam to Messiah. Now 360 indicates a day year, or a year year, so to speak; hence twelve day years or years of days, brought the manhood which typified the adult of twelve years of years.

At the age of twelve years, Jewish traditions narrate of Moses, Samuel, Solomon, and Daniel, that they began to prophesy, and although we do not find this age so

named in connection with them in the Bible, we do find that Samuel, when a child, and Daniel (*Susanna and the elders*) had the prophetic gift.

The true import, however, of this scene, is not to be found in its literal reading, for there is nothing in that excepting the evidence of a precocious child—and this is not in keeping with his character, for his knowledge, as developed in this narrative and the Gospels generally, is not the result of precocity, but the wisdom of his interior man, the same which had supplied the world with spiritual light, from the days of Adam. In this character he was the full development of twelve circles of 360 each, modified as shown in chronology by corrections of calendar, and this presents him in the year (or about) 4175 at the temple. In this point of view the statement becomes worthy of the theme. We will now read this, in the light of symbolic writing, in which periods of time in modern Hebrew were very indefinitely marked—the same words signifying days, years, and other cycle periods. Whether this statement is strictly correct, is doubtful, for I have no doubt if properly investigated, which I have not done yet, it will be found each of the varied terms has its specific significance. But certain it is, that there is a looseness, and want of knowledge, in this branch of Hebrew, which is apparent in the translations. An instance may be seen in 1 Samuel xxvii., 7, which reads, "And the time that David dwelt in the country of the Philistines, was a full year and four months." While a literal and perhaps more correct reading is, "And the number of the *days* were, that David dwelt in the country of the Philistine (Philistines) days and four months

(*hodeshim*)." It is possible, though I doubt it, that this may be intended to give a literal period of one year and four months; but it also means a different one, to wit, *the days of four hodeshim.* Elsewhere I have explained the *hodeshim* as a month of the year of 2520, hence 210 years. Now, David must be considered a representative character, from the beginning to the end of the church, personally developed as the founder of the royal regime. Therefore, all the time that the church was with the *Philistines*, which means the whole of *Philistia*, as to time, David was there also; and above it says, it was the days of four hodeshim, or 840 years, a third of the great 2520 cycle. I have occasion elsewhere to show the time in Philistia. It commenced in 2723, after the first servitude under judges, when they were left with the nations that were *to prove them*— Judges iii. 1, 3. Therefore we add 2723+840=3563, at which time they leave the Philistines and the Canaanites for Babylon, a still worse idolatry.

With so much uncertainty respecting years, and epochs of time, suppose we consider these twelve years of Jesus twelve generations of forty years each, as I have heretofore explained this as the length of a generation. This would make the cycle of 480 years. They went up to attend the passover, which was instituted in 2668, and the 480 brings us to the temple, 3148, in its first year This time may be thus divided: There were twelve rulers of Israel (judges) from the passover to the capture of the ark by the Philistines, when Eli died. The ark represented the divine essence, the Word, for it contained the two tables of stone. Thus it was the type in one sense, and Christ in reality in an-

other. The Philistines held the Israelites in servitude 40 years. Here Jesus was lost to his mother (the church) during the reigns of Samson, Samuel (Saul), and David, and after these three generations he is found in the temple of Solomon, when the houses were finished, in 3167. Thence there are 18 kings to the end, and 18 years brings us to Jesus, when he was about thirty years of age, and was baptized by John.

But before we proceed we must see what was done, when Christ, or the ark, was restored to the temple in 3167. Turning to 1 Kings viii., and 2 Chr. vii., we find an account of the dedication of the house of the Lord, and the king's house, by Solomon, who assembled all the elders of Israel, all the heads of the tribes, the chief of the fathers of the children of Israel, at Jerusalem, to bring up the ark of God from the city of David; and he made a great feast in the month Ethanim, the seventh month. This was the feast of tabernacles; but an observation of the whole text shows us that he kept the three great feasts at their proper time in the same year—chap. ix., 25—according to the Mosaic law, found in Exodus xxiii., 14. These feasts are the "Passover," "First Fruits," or "Pentecost," and "Tents." This may be understood from 1 Kings viii., 65, 66, where we read, "he kept the feasts seven days and seven days, *fourteen days.*" This is more plainly set forth in 2 Chr. vii. In connection with this feast, is that sublime prayer of Solomon, found in 1 Kings viii. The feast that he kept from "the entering in of Hamoth unto the river of Egypt," is the passover. Hamoth represented one end of the journeyings, and the river of Egypt the other.—Num. xxxiv., 8. The passover

symbolized the passage from Egypt; thence to crossing Jordan, is a working period of six weeks, or 42 years, or days, and a week more, is a jubilee period of 49 years, which brings us to the next feast, called first fruits, which was the fall of Jericho—2668+49=2717. —Lev. xxiii., 15. From this time the Lord dwelt in a tent, until the period when the ark was taken into the temple—a still higher type of the temple of the flesh, developed in Jesus. In 2 Sam. vii., 6, we find the Lord says: "Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt even to this day, but have walked in a tent and in a tabernacle." Thus we see the significance of of these feasts: The passover, or coming out of Egypt, typifies the Crucifixion, as will be seen when we arrive at that point, as they then killed the Paschal Lamb. The feast of first fruits, fifty days after—multiply 50 by 7, and we have 350+33, A. D. 383, when the walls of Jericho were blown down. The feast of tabernacles was six months after the passover, or 180 days multiplied by 7, and we have 1260 years from A. D. 33, when we touch the Reformation, when the spirit began to take up its abode in man. The reader must, by this time, be familiar with the reason for multiplying by seven.

At these feasts they sacrificed immense quantities of animals, besides the regular daily sacrifices. At the passover they consumed *forty-nine* lambs, *seven* rams, and *fourteen* bullocks. The reader will perceive that all these numbers are those so often occurring in their reckonings. At the feast of first fruits they used one bullock, one ram, and seven lambs (Lev. xxiii., 18), and

at the feast of tabernacles, which lasted seven days, with a solemn assembly day, making the *eighth*, they consumed 71 bullocks, and 120 sheep.—Num. xxviii., 29.

We are told that Solomon offered sacrifices of peace offerings—twenty-two thousand oxen, and a hundred and twenty thousand sheep. Any one who has seen a few thousand, say one or two, animals together, can appreciate what a marvellous story this would be if it were intended to be read literally, that is to say, to suppose that they were all killed at the temple in fourteen days.

In the West, where they do a great hog-killing business, and have very large establishments, it is said they kill a hog a minute; this would be sixty to the hour, and twelve hours to the day's work, would make 720 a day, or 10,800 in fifteen days; but we are relieved of the perplexity that literalists would experience here, by 2 Chron. vii., 1, which tells us that when Solomon had done praying, fire came down from heaven and consumed the burnt-offerings and sacrifices. From all this we may justly infer that something more is intended to be conveyed in these things, than the record of the waste and destruction of this vast amount of wealth—which we will proceed to consider.

The passover and Pentecost both pointed to Christ. In the two feasts they consumed, annually, 15 bullocks, for which 22,000 would serve to carry on the sacrifices 1466 years; which from the crossing of Jordan, as that is the beginning of the Israelitish system, A. M., 2710+1466=4176—the first year of Jesus in the temple; I think this is a sufficient approximation, as I have not, in the Chronology, counted fractions on one side or the other.

The feast of tabernacles has reference more to the temple as the dwelling-place of God. Solomon kept this feast seven days ; on each of the seven days the sacrifice was two rams and fourteen lambs, or sixteen sheep, making 112 at the feast. Solomon dismissed the people on the 23d day, and likewise kept the solemn assembly —2 Chron. vii., 9 ; this day they killed one ram and seven lambs—which would make 120 sheep consumed at the feast, and the 120,000 would supply just one thousand years ; reckon this from the date of Solomon's feast, 3167, and we have 4167. When Christ had again come out of Egypt, the first time in consequence of Pharaoh's order to slay the first-born, the second time in consequence of Herod's ; hence these sacrifices were to be of the first-born ; but the first-born of man was redeemed by the Levites, who were given to God in their place.

This is probably the meaning of Jesus in the temple at twelve years of age ; undoubtedly it makes a striking coincidence with these feasts. Solomon built it up and astonished people by his wisdom, and Jesus sat in it and astonished the Rabbins with a still greater wisdom.

But the real significance of this narrative of the loss of the child, will be found in its parallelism with the history of Christ in the church. I have shown that in each day there was the necessary incident of the *begotten son*—this, of course, refers to Christ – after the institution was started by Adam on the *pillars of Seth*.

The *son* was born in the year 1056, opening the second day, and was then called *rest*, or Noah. His parents having jogged along without him, that is, *the*

Christ, seeking him among themselves for a day's journey. Then they turned back to Jerusalem; this is in the opening of the next day, or the third. At this time Abram, the father of the third day of the church, travelled westward, and moved his tabernacle to the oaks of Mamre, *i. e.*, Hebron (Gen. xiii., 18); and Melchizedek, king of Salem, brought forth bread and wine to him; or, as we find in the original, chap. xiv., 18: "the king of righteousness, king of peace, went forth (brought forth) bread and wine; and he was priest of the most high God." Here the parents are at Jerusalem, then called Salem, the king of which *is the bread and wine.* "And it came to pass, after three days they found him," etc. This is the third, fourth, and fifth days; after which they found him in the temple.

CHAPTER VII.

JESUS OF NAZARETH, A NAZARITE.

THERE was one tribe of Israel that was not governed by the same laws altogether, as the others, especially with regard to inheritance—"for it had none of land, its inheritance being the Lord"—Josh. xiii., 33; which reads: "But unto the tribe of Levi, Moses gave not any possession. The Lord God of Israel was their inheritance, as he said unto them." Hence the laws of inheritance which were reckoned through the male line, did not apply to them, nor did the laws providing against marrying out of the tribe, because that law was to prevent a mingling of inheritances, and the Levites had none of land, but such as were allotted to them within all the other possessions. This rule of inheritance may be gathered from the fact that certain daughters of Manasseh, by the death of males, had no inheritance, and Joshua gave to them a possession.—Josh. xvii., 3, and Numbers xxxvi. Therefore, the genealogy of a Levite might come through the female line—and this is eminently correct, as the Levites were the body of the church, and the church was always symbolized in the feminine.

There were forty-eight cities given to the Levites, of which thirteen were for the priests of Aaron's family who were Kohathites; these thirteen cities were in the

allotments of Simeon, Judah, and Benjamin—Josh. xxi., 4. It is impossible to make a correct geographical map of the inheritances of the tribes, for they overlap each other, and, in fact, are only put in an apparent geographical form for the purpose of symbolizing more important features in the spiritual progress of the church; for instance, Simeon's cities were within the tribe of Judah. There is one point quite difficult to locate geographically, and that is Mount Ephraim, for it was given to both Ephraim and Manasseh.—Josh. xvii. The possession of the latter lay to the north, with its border in Galilee on the possessions of the tribes of Issachur and Zebulon—and Mount Ephraim was evidently on or near the border of Zebulon. When Joshua had divided out all the land, the children of Israel gave him an inheritance, "according to the word of the Lord, they gave him the city which he asked, even Timnath-serah, in Mount Ephraim; and he built the city, and dwelt therein." Now, although Joshua built this city it was likewise previously built, for we find in Gen. xxxviii., that when Judah's wife died, he was comforted—v. 12. And he went unto his sheep-shearers at Timnath; and it was there that he begat Pharez of Tamar, his daughter-in-law. Pharez was the direct legal progenitor of David, hence also of Jesus. Thus, they had their remote origin at Timnath. Samson likewise went to this city and took a wife of the daughters of the Philistines, who at that time possessed Israel. The bearing of this on our subject will hereafter appear.

We can learn that Timnath was on the north of Mount Ephraim, from Joshua xv. 10—and was allotted

to Judah, and we find it also encompassed by Dan—Josh. xix., 43. One might be led to think from these seeming discrepancies that there was more than one place of the name; but not so. The text only represents that these parties had an interest in the place. These tribes are those that reach farthest west, hence come up to Jesus in their progress. Reuben and Gad, for instance, who remained east of Jordan, are not heard of in connection with the *denouement* of Israel. The reader probably wonders what we have to do with this city, but he will see. We will now investigate the etymology of the word: Timnath means divided or allotted, apportioned, and Serah means poured out, redundant or abundant; hence the idea of a separate apportionment. The place was likewise called Timnath-*heres*, or the apportionment of the *sun*—Judges ii., 9. Where we are told they buried Joshua, "in the border of his inheritance in Timnath-heres, in the Mount of Ephraim, on the north side of the hill Gaash." The meaning of Gaash is earthquake. So they buried Joshua in an earthquake. I suppose the reader is aware that Joshua, Jeshua, and Jesus, are the same name, and mean Saviour—Jesus being the more modernized form of pronunciation, belonging to the Syriac Hebrew; and likewise that Joshua throughout his career typifies Jesus the Messiah.

Has it not struck the reader as a strange thing in the history of the Messiah, that so important a place as Nazareth is only found in the New Testament as a town in the lower part of Galilee, where Joseph and Mary resided, and Jesus lived through his youth? yet so it would appear. Yet it is evident that the town of Naz-

areth had an existence and a name long previous to the birth of Jesus, for we find all the things of the New Testament in a more or less typical shape in the Old. The place still exists and is called Nasarra. Thus do words change in their pronunciation with time; a consonant is softened or a syllable is dropped; and so it has been with this city. Now the place that should be the home of Jesus, to be in keeping with Scripture, is the inheritance of his type, Joshua, which was Timnath-serah. The etymology of Nazareth is doubtless from נָזַר nazar, to separate, to be apportioned off, to consecrate one's self; hence we can trace a similarity in the ideas within these names. The name of Joshua's city, by a logical and ordinary transition, becomes Nazareth. In the first place, in the Hebrew, the ז and ס interchanged and assimilated, as in זוּר *zur*, and סוּר *sur*, to go away. Timnath was likewise called Timnah, the ת *tav* changing to ה *he*, as it frequently did in Hebrew, and with this change we would have Timna-serah; drop the first syllable and you have a natural change from Timnath-serah to Nath-serah, thence to Nazerah; the *h* supplying the place of the *th*, for the syllable *Tim* was a word by itself, meaning to perfect, holiness, perfection, and as *serah* signified abundance, there was no need of the first syllable, *Tim*. The balance of the word, I propose to show, is a complete word in itself and has its origin in *nazir*, *separated*, or the Nazarite. Matthew says (ch. ii., 23.): "He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."

On this passage Strauss remarks: "The false inter-

pretation of Old Testament passages in this chapter are crowned by the last verse, where it is said that by the settlement of the parents of Jesus at Nazareth, was fulfilled the saying of the prophets: *He shall be called a Nazarene.* Now this passage is not to be found in the Old Testament, and unless expositors, losing courage, take refuge in darkness by supposing that it is extracted from a canonical or apocryphal book, now lost, they must admit the conditional validity of one or other of the following charges against the evangelist: If, as it has been alleged, he intended to compress the Old Testament prophecies that the Messiah would be despised, into the oracular sentence, 'He shall be called a Nazarene,' *i. e.*, a citizen of a despised city, we must accuse him of the most arbitrary mode of expression; or, if he be supposed to give a modification of נָזִיר (*nasir*), we must tax him with the most violent transformation of the word, and the grossest perversion of its meaning, for even if, contrary to the fact, this epithet was applied to the Messiah in the Old Testament, it could only mean either that he would be a Nazarite, which Jesus never was, or that he would be crowned, as Joseph (Gen. xlix., 26)—in no case that he would be brought up in the petty town of Nazareth."

This is a good argument of its kind, for it contains the two necessary elements of a false one, namely, positive assertion dressed in a dash of contempt. It is natural that the German Doctor should have a contempt for the "petty town of Nazareth," and for poor Matthew, who was only a publican. Nevertheless, I find that the publican understood the Scriptures the better of the two. Matthew does not say that such a passage

is in the Old Testament, but that the prophets said, not meaning to quote them *verbatim*, that he should be called a Nazarene, which was but another form of saying he should be called a Nazarite, which he was, Dr. Strauss to the contrary notwithstanding. And a proper understanding of Scripture would show the Doctor that the passages which he asserts do not refer to the Messiah, really do. That relating to Joseph we will first look at. The prophetic bearing of Joseph on Jesus, will be elsewhere considered. I think the passage is erroneously translated in our English Bible; at least its force is there entirely lost. I render it (Gen. xlix., 26): "The blessing of thy fathers prevail above the benediction to my mountain. Even to the *desire* of the eternal hills, for their *prince* shall be added, yea, even the consecrated vertex of his brethren." This verse is preceded by this: "From the God of thy fathers who shall surround thee, and with the Almighty who shall bless thee with benedictions of heaven above, blessings of the sea (deep) that lieth beneath, blessings of the wives (church), and the merciful." Herein Israel tells Joseph that his destiny runs beyond his, even to the Messiah, who is the *desire* of the everlasting hills. Joseph's blessing prevails as the son of the riper years.

The words *consecrated vertex*, applies to the Nazarite, whose crown was consecrated. And the crowning head of this whole edifice is the Messiah. The Nazarite was separated to God, and so was Joseph, who was taken from his brethren and became their saviour.

It has been supposed by some that Joseph and Mary were poor persons, predicating the opinion on their offering of two turtle-doves and two pigeons, instead of

a lamb, at the purification after the birth of Jesus, under the Levitical law (Lev. xii., 8). This is probably true as regards the offering, although there is no other evidence in history respecting their worldly state, and it is an immaterial thing whether they were poor or rich, having no bearing on the subject, except as indicating the class of offerings made by them.

Matthew, after merely telling, as he does in chap. ii., 23, that he shall be called a Nazarene (Nazarite), proceeds to speak of John the Baptist, another of the class separated to the Lord. But Luke goes into a detailed history of the incidents preceding their departure into Egypt. Thus, Luke ii., 21 : "And when eight days were accomplished for the circumcising of the child, his name was called JESUS ; which was so named of the angel before he was conceived in the womb." This does not say that he was circumcised in the literal outward form, but is inserted for metaphorical purposes. Then he says, in the 22d verse : "And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord (as it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord)." From this we see that they brought him, Jesus, to offer him to the Lord. Now, this was not necessary with every child, for although it is true that, when they came out of Egypt, the Lord claimed all the first-born, but subsequently he made another arrrangement, and told Moses to number them, and they numbered 22,273 ; and then he numbered the Levites, and they amounted to 22,000. And they were exchanged ; but there was a balance of 273

due to the Lord ; and these Moses was told to redeem at five shekels a head—amounting to 1,365 shekels—which sum was paid over by Moses to Aaron for those separated to the Lord.—Num. iii., 40–51. I will here show, by arithmetic, that this separation pointed to Jesus. The exchanging was effected in the second year out of Egypt, 2670, in the wilderness of Sinai.—Exod. xix., and Num. i. Now, the thirty-six years with which Joshua corrected the calendar, as seen in the third chapter (Chronology), were not yet taken off ; but must be here, leaving the year 2634, to which we add 1365 years, symbolized by skekels, and 164 years of servitudes (see Chronology), which occurred in Judges and Babylon, in which time the church did not operate or progress, and we have 2634+1365+164=4163, the year of Jesus' birth.

From this it appears that the Levites belonged to the Lord. Therefore, Mary went to offer for her purification ; and the turtle-doves and pigeons had reference to the offering of the child to the Lord, and not to the purification of the mother ; for this was the offering of separation of the child by the mother, which may be seen from Lev. xxvii, 2. The estimation of a child of a month old was five shekels (6th verse), and this is for one that made a (singular) vow of separation ; this appertaining to the Levites alone, as I have shown, the money was already paid for them. Jesus was of the tribe of Judah only as to his *kingdom*, but as high priest he was a Levite of the house of Aaron, through the maternal line, which was the proper side to estimate the church through.

There were several instances where there was an

alternative offering for poor persons, of two turtle-doves or pigeons, instead of a lamb ; but for the Nazarite vow there is no alternative named—and it is reasonable that there should be none, for it was a voluntary offering ; and two turtle-doves, or pigeons, seems an ordinary one.—Num. vi., 10. The eighth verse says: "All the days of his separation he is holy unto the Lord ;" which proves this offering of the parents of Jesus to have been that of the Nazarite.

The Nazarite was evidently instituted as a type of the Messiah, for the whole system of Scripture seems to be framed on the plan of types of that which was to come; each repetition being in a more perfected form, until it reaches, in the course of progression, the consummation; but, like the Sabbath, and all the other Hebrew observances, where the spiritual motive was lost to the people, they became corrupted into ridiculously perverted external forms, and in the latter days of Israel there were thousands of idle fellows with unshorn locks, wandering about and living on the people, like the monks of Europe a thousand years later, eating the bread begged on a false appearance of sanctity. But millions of base imitations cannot destroy one reality; and hence we have recorded in Scripture the instances of the true Nazarite, which we will review. The first notable one is that of *Samson*, meaning *sunlike* (Judges, xiii., 1.) Although his father, Manoah, was a Danite, his mother was probably a Levite. The Danites, representing the Judgment, were the most westwardly of the tribes, indicating that they are at the end of the Israelitish church. The mother was barren, and an angel appeared to her, and told her that she should

conceive, and bear a son, who should be a Nazarite, who was to deliver Israel from the Philistines. In the revolutions from Noah to Christ, there were many evil phases of religion to be overcome, all being symbolized under the names of nationalities. The first was the serpent, or Egypt; they served this delusion a full cycle, or 430 years. The next was the idolatry of Baal and Ashteroth; they dwelt with the Canaanites, Hittites, Amorites, Perizzites, and Hivites, and partook of their errors and doctrines. They then imbibed the sins of the Moabites, and mingled with the Midianites, another phase of idolatry. At this time they were approaching a more subtle phase of error and sinfulness, symbolized by Ammon and Philistia. Jephtha delivered them from the former, and Samson was raised to commence their deliverance from the latter. There was yet reserved the last and most insidious stage of idolatry, under which the church was to serve a cycle of 2520 years, and that was Babylon, from which Jesus is the deliverer. Here Samson becomes a type of Jesus, for throughout the real deliverer is Christ as developed in these persons, and the full destruction of these errors was consummated by Jesus. There is a parallelism observable in the histories of Jesus and Samson. "Thus Samson went into Philistia, to destroy it, and took a wife of them," and as already shown, married her at Timnath, or, in fact, Nazareth. Judges xiv., 5, reads: "Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath, and behold a young lion roared against him" (in meeting him). "The vineyards" has reference to the church, and may be inferred from Gen.

ix., 20: And Noah began to be a husbandman (man of the church). The original being אִישׁ הָאֲדָמָה *man* (*ish*) *of the Adamah.* "And he planted a vineyard." The word translated vineyard, refers to a higher order of plants, the idea being, *nobler, higher,* and we have seen in the chapter on the church the bearing of these symbols. Therefore, when Samson came to the vineyards of Timnath for a wife, he was establishing a church of doctrines, after the manner of Joshua, for this was his inheritance.

Thus we find the first parallel with Him who went with his father and mother to Nazareth (Timnath), and there Jesus first took his bride (the church). The young lion that met him is worth noticing. It is expressed in the Hebrew, *a lion's young lion roared to call him.* The lion is a prominent symbol, as the reader can see by a reference to the Concordance. There is the lion of the tribe of Judah, while Judah was a lion's whelp. The young lion signifies the tribe of Judah as a church institution. When Samson rent him as he would a kid, "he told not his father or his mother what he had done." So when Jesus at twelve years of age went to the temple, and confounded the doctors (and rent them as he would a kid), he told not his father or his mother. From this comes Samson's celebrated riddle, out of the carcass of the lion came forth meat and sweetness. Nothing is stronger than the lion of the tribe of Judah, and he came out of the carcass of Judah, and as he said, "for my flesh is meat indeed"—John vi, 55. And his doctrines all sweetness; compared throughout the Scripture, as a land flowing with milk and honey. Samson gave the honey to his father and mother, "but he told not them

that he had taken the honey out of the carcass of the lion." So Jesus gave his father and mother his honey, but they did not seem to know where he obtained it. This riddle was to be expounded in seven days ; but the reader may notice in the fourteenth verse, that they could not in three days expound the riddle. Now, three days would not seem to be a part of the bargain. On the seventh day, towards sunset, it was betrayed to them. The seven days of drinking—for this is meant by the word translated feast—is the cycle of 7 days of 360 each, making 2520 years from Noah to Jesus in the temple—1655+2520=4175. Noah was a man of the ground (adamah), and planted a vineyard, and was drunken. This is the beginning of the *feast;* but from Samson's day, which ran from about 3048 to 3094, for we have no exact data, it required three days to run to the end of the same period. Three days is 1080+3095=4175, when Jesus was in the temple; yet they did not understand the riddle.

Although we are told Samson was to begin to deliver Israel of the Philistines, he only began, for after him David fought them a long time. There is another feature about Samson's riddle and marriage feast ; the wager was thirty shirts and thirty changes of garments, making sixty. This marriage marks the beginning of a new regime—that of David ; and if the reader will turn to the chapter on the Church, he will there find a table of all the names composing it up to David—sixty names, or changes of garment.

The parallels between Samson and Jesus continue. Samson is betrayed and bound by Judah, and delivered to the Philistines. Judah (Judas) betrayed Jesus.

Again, Samson's concubine, Delilah, betrayed him—so the church, which was then a harlot, according to the symbolic language, betrayed Jesus. And, lastly, Samson, at his death, took hold of the pillars of their temple, and said, "Let me die with the Philistines." This was in 3094, for the 3,000 men destroyed (*ish*, in the singular), and women, denote years—the ninety-four years of servitude not counted. "*They looked upon Samson.*" The metaphor is not singular; Napoleon used it on the Pyramids, when he said, "Forty centuries look upon us."

And he overthrew the whole fabric, destroying at that time about 3,000; killing more by his death than he had during his whole life. And so Jesus died with the Philistines—and destroyed more of them in that act than in all the rest of his life. We are all familiar with the story of Samson's hair, wherein lay his strength. The Philistines offered 1,100 pieces of silver—*shekels* is inferred—to ascertain wherein his strength lay, and to betray the secret to them; and it was in the seven locks of the head, which when shaven off, took away all this power. The word translated *shaven* means, likewise, to make naked, bald, bare, etc., to uncover; and is the same that occurred to Noah, when Ham saw him, and for which he cursed Canaan.

The eleven hundred pieces of silver stand for years, as elsewhere shown, for years, without the light of the *sun* in fulness, are symbolized by the word כסף *kas aph*, or *kesaph*, meaning, *to be pale*; hence *silver*, without the full light—and from the death of Samson, between the two pillars, to that of Jesus, is 1100 years. Thus 3096+1100=4196. Like most of these symbolic

passages, the sense is lost in a faulty translation. A very important word is omitted in this story from Judges xvi., 25, where it reads: "And they set him between the pillars." It should read: "And he was placed (appointed), *a sign*, between the pillars." The word אות when appearing in these connections, is frequently shuffled off by the translators, because it is somewhat similar to the *sign of the accusative.*

And they are thus made out: There were five lords of the Philistines (Judges iii., 3); if each gave 1100 pieces, it made 5500. The price of redemption of a man was five shekels.—Num. xviii., 16. These estimations were of the first year, and hence counted as one year; and as five shekels stand for one year, therefore 5500 will redeem 1100 years. But we are not at the end of this peculiar sum. In the next chapter, the 17th, we have a story likewise bearing on our subject, and involving this sum. A man named Micah —which name may be said to signify the waters that are straight and just—who was of Mount Ephraim, the home of the Nazarite; and he said to his mother (the church): "The eleven hundred of silver that were taken *to thee*, and toward which thou goest; and also thou spake in my ear, and said, Behold, the silver is with me: I took it."—Judges xvii., 2. He restored them to his mother, who took two hundred pieces to the founder to make a molten image. All these passages are obscurely translated, as the reader will readily perceive if he will look at the same verses as rendered in the King James, the Douay, and other versions.

The idea is this: The mother said, "I had dedicated

this eleven hundred to be holy to the Lord." The mother represents the Israelitish church at the coming of the Philistines, for there was no king in Israel then (xviii., 1). The tendency of the woman was to idolatry; she was about to make a graven image. She, however, only used two hundred in that way. Now, by the method above shown, of redeeming at five shekels a head, and a head one year, two hundred is equal to forty years, which was the period they partook of the idolatries of the Philistines. Thence forward we have David. The purpose of the Philistines seems to have been like a counter-irritant in medicine, to keep the Israelites stirred up and prevent their falling into stagnation. They are generally represented as governed by five lords. The word translated lords or princes, is סַרְנֵי *sarne*, which is arbitrarily applied to them, and means axles or wheels, while Philistia means to roll, to revolve, make smooth, and prepare a way. Thus it would appear that the Philistines were a sort of five-wheeled vehicle that rolled over Israel to break the road. The man Micah had a house of gods and kept up an idol-worshipping establishment. "And there was a young man out of Bethlehem-Judah, of the family of Judah, who was a Levite, and he sojourned there; and he left Bethlehem-Judah to sojourn where he could find a place. And he came to this man, Micah, and became his priest; and his wages were ten of silver for the days, and prepared apparel." Here are the incidents of the youth of the Lord. He was of the house of Judah, of Bethlehem-Judah, and a Levite, and he went to the house of Micah, which was at Timnath-serah (Nazareth), for it was there that Samson married and died, and

there remained the eleven hundred pieces—so far it peculiarly typifies Jesus. This Levite was subsequently carried off by a party of Danites. The next chapter, the 19th, opens another allegory of the same character, but not immediately in point here.

The next prominent Nazarite is Samuel, whose parents were likewise from Mount Ephraim—the father, Elkanah, being an Ephrathite of the family of Hannah. We are not told, but she must have been a Levite, for her son Samuel ministered in the temple. His Nazariteship is shown in Hannah's vow, that no razor should come upon his head (i., 11). Samuel differs in character from Samson, and from the next, Absalom, he being the prophet. We are told that the "word" (manifestations) of God was precious in those days. There was not a breaking forth of the spirit as in the early days of the church. The words "open vision," give but a faint idea of the whole sense (iii., 1). In fact the church was in a transition state. This period typified that of the Messiah, and may be covered with seventy years. Visions and the prophetic gift ceased during the last cycle (430 years) of the church and were renewed by the Messiah in another form, the word, the light, being in the hearts of men, and enlightenment proceeding from an upright and pure heart—that being the necessary attribute of a knowledge of truth under the Christian dispensation. Besides being a prophet, Samuel judged Israel all his days, and he made his sons judges. This judgeship, however, has no reference to the chronological line of judges; if it had it would have been mentioned in the book of Judges. Many entertain the idea that much of the Bible is descriptive of matters in

heaven, and hence have only a moral bearing on the earth. No part of it has more that appearance than the chapters we are now considering, for we are told that Eli sat by a post of the temple (i., 9), and this was 90 years before Solomon's temple was built. Commentators say that it referred to the temporary tent or building in which the ark rested, but the words will not justify the perversion. The temple was the temple, and the tabernacle was an appurtenant, but was not the temple. The same word is used that refers to Solomon's temple. Those that understand and believe the Bible, need have no difficulty, however, on this point, for there was a temple in heaven from which Solomon's was patterned. Ezekiel saw it and describes it.

We now come to the third and last notable Nazarite of the Old Testament, Absalom—the *father of peace*; the third partial type of Christ. This character has been sadly misconceived by a perverted reading of Scripture. But Absalom *was perfect*, "In all Israel there was none to be so much praised as Absalom for his beauty, from the sole of his foot even to the crown of his head *there was no blemish in him.* And when he polled his head (for it was at every year's end that he polled it, because the hair was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred shekels after the king's weight."—2 Samuel xiv., 25. This is not correctly rendered, for the original does not say he polled his hair at the end of every year, but at an indefinite period, which Patrick renders, "from the end of days to days," and which really means, to the end of the days of his separation; for the fact of his being a Nazarite may be seen in the twenty-sixth verse,

and a subsequent reference to his vow in ch xv., 7, 8. It would seem that the Nazarite was to let no razor pass over upon his head. Nevertheless, I should judge they may have cut their hair saving seven locks, for we find Samson's sign was in seven locks of his hair—Judges xvi., 19. So we read in Ezekiel that the priests of Zadock "were not to shave their heads, nor suffer their locks to grow long, they shall only poll their heads"; hence I think this has reference to a peculiar form of cutting. The word translated "poll," would more properly be "shave," and the two hundred shekels indicates its value by estimation for a vow, under the Levitical law, and not to its weight; although Dr. Patrick, Lord Bishop of Ely (of which church the sovereign of Great Britain is the head) says three pounds two ounces of hair was very ornamental, of which Absalom might be proud. Such an idea, however good to the bishop, is too absurd for argument. The reason of this custom of dressing the hair after particular fashions grew out of the fact that the heathen nations wore their hair trimmed after certain patterns in honor of particular gods, whereby the followers of this or that deity were recognized. The custom, however, is noted in Scripture because hair is a symbol of faith. Hence Samson's strength lay in his hair, and Jesus, whom he typified, taught that power existed in faith. The idea within the *seven locks*, however, is the seven periods of development.

We read in 2 Samuel xv., 7: "And it came to pass after forty years, that Absalom said unto the king, I pray thee let me go and pay my vow, which I have vowed unto the Lord in Hebron. For thy servant

vowed a vow while I abode in Geshur, in Syria, saying: 'If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.'" This must have been the Nazarite vow, likewise a singular vow, according to Lev. xxvii. After forty years, refers evidently to Absalom's age; he was born in Hebron, and this was about the end of David's reign. The estimation for his vow would have been fifty shekels (third verse); but in the fourteenth verse we find, that when a man sanctified his house to the Lord, the estimation became arbitrary, and Absalom estimated (or the priest for him), according to the redundancy of his hair. This may likewise be inferred from the verse (27) immediately following the account of his hair, which tells us of his family, three sons and one daughter, named Tamar. But he had others, for we find in 1 Kings xv., 2, that king Abijam was a grandson of Absalom by his daughter Maachah; thus he was in the line of the progenitors of Jesus—Absalom himself being descended through Talmai, king of Geshur, from Anak. The sons of Anak being a race of *giants*, who dwelt in Canaan.

There is no part of the history of Absalom that so distinctly marks its allegorical character, as that relating to David's ten concubines: "When king David went from Jerusalem on account of Absalom, he left ten women which were concubines, to keep his house. —2 Sam. xv., 16. Absalom took counsel of Ahithophel, whose counsel was "as if a man inquired at the oracle (word) of God;" and he advised Absalom: "Go in unto thy father's concubines, which he hath left to keep the house." "So they spread Absalom a tent upon the top of the house; and Absalom went in unto his

father's concubines in the sight of all Israel." No thinking person will read this as literally true. The ten concubines symbolize the ten tribes that subsequently revolted. And when David returned, he put them in ward, and fed them, but went not in unto them; so they were shut up unto the day of their death, living in widowhood. They were widows because the Lord was not with them; the true church being with Judah and Benjamin.

We have now gone over the three Nazarites of the Old Testament, each typifying one character of humanity in its perfect form. There are three, because man is a trinity when perfect; he is composed of body, soul, and spirit—the soul being an inner principle, from which emanates the operation or spirit; hence we have seen, throughout the history, the patriarch fathers had each three sons, of whom one became inoperative by death, or otherwise, as Abel, Japheth, and Haran. Thus "death reigned from Adam to Moses," Rom. v., 14; that is, the spiritual man was killed or suppressed.

The trinity is revived in Christ, and becomes again an active principle in the true Christian church, which may not be bound by buildings, synods, or any of the contrivances of man—the church being a principle in humanity, and is composed of the body of Christ, which is love, faith, and charity; the first word being somewhat superfluous, being the fountain of the other two, as the soul is the man, and the body and spirit are its production. Therefore, there are three Nazarites presented to typify Christ; the first was Samson, the soul, which was full of power. The second was Samuel,

full of action and operative deeds ; he built the church, bringing forward Saul and David, pulling one down and setting the other up. Death did not reign with him, for he returned to earth, and spoke to Saul. And the last is the temple, the body of Christ, which is but the animal part. In Absalom this was full of beauty and perfection—yet it was the mere selfish animal, when not controlled by the proper spirit, showing that Jesus, as to his body, or animal life, was as liable to temptation as other men, else why would we be presented with the empty formula of his temptation ?

Therefore, Jesus was a Nazarite, for he had all the attributes of one ; whether he went through the external ceremonies, is another question, for they were instituted for the government of those who but typified him, the real Nazarite being one wholly separated to serve God. Throughout his life many minor incidents will arise, confirmatory of this view.

The true characters of these men have been obscured, by that bane of Christian truth, an exclusively literal reading. Such ridiculously filthy conceptions as the cohabitation by Absalom with ten prostitutes in the sight of all Israel, on the top of the house, should have been sufficient to direct the attention of commentators to seek another meaning. But it would appear nothing will break this *charm*. It never seems to occur to theologians, that the Scriptures did not and could not have taught polygamy ; yet when we read, in Isaiah viii., 3 : "And I went unto the prophetess, and she conceived and bare a son," they gravely tell us that Isaiah was the father, although he had another wife.

Let the reader bear in mind, however, that the fact

of an allegorical or spiritual meaning being hidden, does not always preclude a literal reading; but when the latter in itself is monstrous, we will do well to discard it altogether. But there are evidently three readings of Scripture, and how many more the future must unfold. We here have to do with but two, the literal and allegorical; the former is for the dead, the latter for the living. The literal, however, served its purpose and its *day*, to prepare mankind for the more interior sense. But as the internal is the higher, and more important sense, the literal must needs yield, and bend under it.

So it is with persons; for while in the letter they may bear one sense, in the more internal reading, or spiritual, they bear a different relationship to the narrative; hence, Strauss criticises minutely the fact of John's apparent ignorance of the Messiah, whereas being a cousin, he was probably well acquainted with Jesus. But they belong to different phases of life. As an external man, John knew Jesus, but, like Peter, he could only know the internal man, Christ, by revelation from the Father. In Jesus, however, we have an exceptional case—the son of God and the son of man united in their fullness; hence we treat Jesus the Christ as from the beginning, even to the end. If our analogies are far-fetched, let the reader drop them; there are enough that are self-evident, to excite wonder, and to lead to the inquiry "Who was Jesus?" and to show that the Scriptures are they that testify of him.

CHAPTER VIII.

JESUS IN TYPES AND PROPHECY.

HAVING traced the formation of the church, in its frame-work, from the first man Adam, a living soul, through a long period of spiritual death, to the creation of the last Adam, a quickening spirit, we will now look somewhat more into its substance, having already perceived that the Scriptures point unerringly to some person, Messiah, or incarnation, in the shape of a complete system. Hence the question continually arises, who could this have been but Jesus, the son of Mary and Joseph, who the Gospels say was the person? Subsequent biographies could not have clothed Jesus with all the attributes so successfully, except in truth, for rivals claiming the honors would have sprung up in every age, whereas none excepting the creatures of a day have ever attempted it. The present age has data which the primitive Christians had not. For we need no Matthew to tell us that Jesus was the founder of a great religious reform, the creator of the Christian church, for it is a patent fact which profane history records. The Gospel, however, contains the body of that church. The work of its founder is undisputed, and the German philosophers may write volumes, and pile Ossa on Pelion, yet they cannot destroy the fact, that it is true that "Unto us a child is born, unto us a

son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. His empire shall be multiplied, He shall sit upon the throne of David, and upon his kingdom."—Isaiah ix., 6, 7. Whether this pointed to Jesus or not, cannot longer be a question, for he has filled the measure of its words, undisputedly for eighteen centuries, and millions of millions have recognized him under these appellatives. It is *un fait accompli.* Some of the skeptical writers would have us believe that the world is off its balance, and this prophecy has been wrongly applied to Jesus. But we find it continues to revolve on its axis, and we have three incontrovertible historical facts, namely: this prophecy, written several centuries before the Christian era; the existence of a man called Jesus, at the commencement of that era, who was the founder of the Christian religion; and the negative proposition, that no one else has existed to whom it would apply. If they were not intended for him it is a most marvellous coincidence that he should have come into being just in time to fill the requirements of the words. They fit no other, nor has any one else arisen to claim their filiation.

The peculiarity of the phraseology of this prophecy, "unto us a son is born," may be better understood, when it is seen in the chapter on "The Church," that a requisite—in fact, the principal requisite in the formation of a new phase of the church was the birth of a son. As in the instance of Seth, his birth is surrounded with a certain importance, evincing that it was a prerequisite to the progress of the institution, and so it is

perceived, especially in Isaac. In Joseph also, at whose birth Rachel said, "the Lord will add to me another son," referring to Benjamin. Here the same word is used, that indicates the birth of Abel, יסף *yasoph*, showing that one of three sons always signifies the inner or spiritual man. Israel having three, Benjamin, Ephraim, and Manasseh, hence Benjamin becomes the type of the interior man to Judah, who represented the kingdom, while Benjamin is scarcely spoken of.

The Scriptures, as the history of the church, being the vehicle of the signs pointing to the Messiah, I will now proceed to review some of the events and persons that have been supposed to refer to Jesus.

As a preliminary, let us consider certain features of the church, or religion, of which he is supposed to be the nucleus or moving spirit, in connection with some of those surrounding it. The first, and most potent, was that represented by the serpent as a symbol; having his tail in his mouth, he represented, by the circle thus formed, eternity. This emblemized the zodiacal religion, said to be the most subtile of any beast of the field. Religions that have existence in time sufficient to become historical, have a foundation in truth, and in their perverted state are condemned; whereupon God again gives the truth to man, perhaps in a little different form, and a new church is founded. That based on the zodiacal ideas, had its truths; but they lost the knowledge of God, and substituted planetary gods. But the zodiacal system is a living fact; its twelve divisions, its seven planets, its astronomy, its precession of the equinoxes, are all facts; hence they need not be rejected from Scripture, for there we find them in use.

Astronomy has proven the correctness of much of these Biblical arcana ; but who is prepared to maintain and prove that the sun does not subordinately create the life of this earth, or that the periods marked out by the evolutions of the planets, and the signs, have not their influence on the mental and moral revolutions of the earth ? Who is prepared to say that the earth is the only lifeless thing known ? or, that there is anything existing without life ? All these things seem to have a place in Scripture. Christianity, however, has gone a step farther, and taught the principle of spiritual life, death, and immortality.

But when God told Adam and Eve—the church, that if it depended on such knowledge of good and evil as it could derive from the stars, it would meet spiritual death, the serpent, defending its doctrines, said : "Ye shall not surely die, for God doth know that if ye eat thereof, ye shall be as gods,"—that is, ye will be as Venus, Jupiter, or Castor and Pollux, in the sign Gemini, near the sun, and, therefore, thou shalt not surely die. Adam and Eve were called Castor and Pollux by the ancient Arabians and Egyptians, and I, therefore, use that designation.

There is no question but the births of Abram, Moses, and Jesus, were preceded by certain planetary configurations ; nor is there any question, either, that the stories of the miraculous conception and incarnation of Bacchus, Pythagoras, Vishnu, and other like deities, have their foundation in certain phenomena in the sign "Virgo." So the day celebrated as the birth-time of Jesus, the 25th December, has a corresponding type in the sign of the Virgin just rising above the horizon

in the morning. These things cannot, nor need they be ignored. Yet an intelligent investigator will not suppose, because these truths occur in the church, and mark its epochs, that, therefore, it is but a continuation of a mythological religion. For Christianity has in it that which no other had: the word, written and embodied, and the doctrine of life, wherein it shows a distinction and superiority entirely wanting in all others.

The contact of the two systems is conspicuous in the prophecy of Balaam (Num. xxii. and xxii.) Balak, king of Moab, was a believer in divination and augury, hence belonged to the serpent. He sent for Balaam to prophesy against and to curse Israel; but the prophet told him he would be compelled to say whatever the Lord put into his mouth. Nevertheless, Balak ventured to try it. So Balaam told him, in effect, this: that he might build his altars, and have his rites according to *his own* religion; yet it would make no difference with the prophetic word, for he should speak only the word given him by God to utter. So Balak built seven altars, and sacrificed on each,—that is, one to each planetary god—a bullock and a ram; the former for the superior god, Taurus, who was just then abdicating, and the ram for Aries, who was about ascending the throne; for this occurred at a period when the equinoctial point was passing from the sign Taurus into Aries, which occurred in the year 2601, this event being about one degree, or seventy-two years, later. Balak was disposed to propitiate both gods. "And Balaam took up his parable and said, How shall I curse whom God hath not cursed, or how shall I defy whom the Lord hath

not defied," etc. This, of course, disappointed Balak; nevertheless, he essayed another trial, at another point, and took him to the top of Mount Pisgah, and again erected the seven altars, and made the same sacrifices, with a like result. Balak thereupon made a third trial at another place; this was at the top of Mount Peor, that looketh toward Jeshimon, indicating that it pointed through the hiatus towards the stem of Jesse. On this occasion Balaam added to his previous words: "And now, behold, I go unto my people; come, therefore, and I will advertise thee what this people shall do to thy people in the latter days. And he took up his parable, and said, Balaam, the son of Beor, hath said, and the man whose eyes are open hath said; he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall arise out of Israel, and shall smite the corners of Moab, and destroy all the sons of Seth; and Edom shall be a possession; Seir also shall be a possession for his enemies, and Israel shall do valiantly; out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."—Num. xxiv.

It will be perceived that Balaam uses the phraseology suitable to Balak, who sought something of the stars; hence he says there shall come a *star* out of Jacob. It is to some degree ironical, as much as to say, you seek for stars, you shall have one; there shall come a star out of Jacob—but not out of Taurus, the last species of

star that Balak desired. True, this is a frequent Scriptural symbol, but not properly applied to Christ, for it symbolized lesser lights, whereas he was the great luminary that was to come; but being used by the heathen as symbolic of the greatest, so Balaam uses it to apply to the Messiah. "And a sceptre or stem out of Israel." The next sentence is badly translated, because it never seems to have been noticed that this very star or stem of Israel has blood coming through Moab. It should read, "And shall smite through both sides of Moab (*Gesenius*), meaning through the whole region, from the foundation of all the sons, beginning with Seth. Jesus, by coming through Moab, thus destroys the spirit of war and tumult which Seth also means. The Moabites were the children of Lot by his daughter, and Edom was from Esau. Thus these rejected houses were to be subdued and brought into the fold. There can be but one argument against the fact of this passage referring to the Christ, and that is that it foretells something to occur in the future which no man can do. But we have the passage, we have evidence that it was written centuries before Christ's advent, and we have the fact of the personal existence of Jesus, who filled the requirements of the prophecy. If the materialist asks, how can it be done? I answer, you must accept the theory of the dual nature of man; you have seen that Balaam was in a trance; then his body was asleep and he was awake as a spirit, in the spirit world with spirit powers—in the world of cause, while we are only in the world of effect. Hence he could see from cause to effect, and thus into the future. Moreover, there were

those with whom he could converse in that state—they being the angels of God, sent to instruct him.

Theologians frequently refer to particular persons in Scripture as types of Jesus. History, however, repeats itself more in incidents, moral phenomena, and in character, than in individualities. One cycle of religious ideas will represent the germ or type of its successor; as the Jewish church from Joshua to Jesus is a type of its successor, the Christian church, but not a resemblance; so the wanderings in the desert were a type of Israel and his wanderings from Jordan to Christ. These features continually arise in the Old Testament, but of individuals the analogies are more rare, but not wholly wanting.

Joshua has been universally held in the church as a type of the Messiah, and there certainly are some striking parallels between them. The similar name, without other marks, would not amount to much, however, for it was a common appellative with the Hebrews, who seemed to select the most sacred names. This may be accounted for by the reason that they symbolized religious ideas and movements. From the death of Joshua to Jesus in the temple, is a "canicular period," or 1440 years—twelve lives of 120 years each or the spelling of Adam (1–4–40). He is called the son of Nun, which undoubtedly is but a designation, not properly a patronymic, for no such person is elsewhere named. It signifies prolificness, that much fruit proceeds from him. He is represented as the conqueror of the Canaanites and other idolatrous nations—he by the sword, while Jesus did the same by the sword of the spirit. Moses brought the Israelites out of Egypt into the wilderness,

and Joshua brought them thence into the land of light. I think the word Mizraim, which is dropped in our translation for "Egypt," has relation to the word מְזֶרַח *mezerah*, from the root זָרַח *zarah*, which has reference to the sun rising, to scattering the rays; the ז and the ר having been interchanged as they sometimes were. This idea is not based so much on philological principles as on those of interpretation.

So from the end of the kings, there was a long spiritual desert, a cycle of 479 years, of which the 42 years to Jordan was a type, over the border of which Jesus carried the church, as Joshua did over Jordan. The Israelites ran one cycle of 479 years, when they cried "give us a king"; this was 430 years after Joshua, and as the Christian church, 430 years after Christ, cried out "give us a pope," God granted the request of each with a warning of its effects, when another similar cycle ran each into spiritual darkness.

When Joshua had divided out the inheritances in the land of Canaan, he left two and a half tribes on the east side—showing that a state of the church after it is superseded by another, continues to plod along in its spiritless state, alongside of, or within, its living confederate. He did not build the church, he only provided the means; he was the instrument to give the material while a portion of the twelve tribes built the edifice. So Jesus furnished the material, but a portion of his twelve arranged and built up the institution. This is the reason why both were imperfect, and not infallible, as Rome claims for herself, as do also her imitators. The infallible church will be that built by Christ himself, which is now in its earliest infancy.

When Joshua was through with his work, he left a species of memorial, which typified the Comforter that Jesus said would come after him. He gathered all the tribes together at Shechem, and made a discourse to them—Joshua xxiv. At the twenty-sixth verse we read: "And Joshua wrote these words in the book of the law of God and took a great stone, and set it up there under an oak that was by the sanctuary of the Lord. And Joshua said unto all the people, 'Behold, this stone shall be a witness unto us, for it hath heard all the words of the Lord which he spake unto us; it shall be therefore a witness unto you, lest you deny your God."

Shechem signifies the shoulders, as the part that bears burdens. This is full of allegorical meaning, which may be made very apparent. The first we find of Shechem is in Genesis xxxiii., 18: "And Jacob came to Shalem a city of Shechem, which is in the land of Canaan, where he came from Padan-aram; and pitched his tent (tabernacle) before the city; and he bought a parcel of a field where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money, and he erected there an altar, and called it 'El-Elohe-Israel.'" This is the foundation of Jerusalem; here it was that Joshua set up a great stone under an oak—Shalem being the more modern Salem, which was subsequently called Jerusalem. This he procured from the sons of Hamor, which means an ass, or bearer of burdens. Thus we see an appositeness in these names. Here Israel spread his tent, that is to say, established his church, and set up his altar to God, the God of Israel. Melchiz-

edek was high priest at Salem — being king of righteousness. It was at this place that Jacob put away his strange gods, and hid them under the oak, by Shechem. This place is frequently mentioned, but always in a connection applicable to the allegorical idea of a church. Here the sons of Jacob went to feed their father's flock, and Joseph went to seek them, to whose inheritance it subsequently became, being apportioned to Manasseh. Yet Ephraim and Benjamin both covered it with their apportionments, because these three compose the last day of the Israelitish church, in connection with Judah and Simeon ; two other tribes being also mingled in it, and Shechem was a prominent point in its territory.

With regard to this *stone*, as a symbol of Christ, we have already considered, and likewise of the oak—in whose branches Absalom was suspended between the earth and heaven. " And the angel of the Lord came and sat under an oak (this oak), and talked with Gideon."—Judges vi., 11. But this *stone* was a witness, and heard the words of the Lord ; thus the stone becomes the symbol of the word which Jesus left behind him.

That " a stone" is used in Scripture to symbolize the Messiah, must be patent to every student of Scripture. He being " the stone which the builders rejected, and which is become the head stone of the corner."—Ps. cxviii., 22. Matthew, Mark, and Luke, all apply this to Jesus. Thus we may see the significance of the stone, that had the word, under the oak ; for it represented Jesus himself.

Joseph also presents some striking prophetic paral-

lels with Jesus. But to have an intelligent view of them, we must begin his history with that of Rachel—who represents an era of the church ; she was loved by Israel, but Leah bore the first children. "For Rachel and Leah did build the house of Israel."—Ruth iv., 11. Jacob had ten sons born to him before Rachel's first-born, Joseph ; and there were ten phases in the church of Laban's daughters before that of Joseph enters on the stage ; hence, Jacob said to Laban, You have changed my wages ten times. Jacob served a seven term for Rachel, and the same for Leah, and for the cattle six years or six-sevenths ; these indicate septennial periods, or cycles, of 479 years, as heretofore explained. These are church servitudes, unlike the servitudes through which the children of Israel went through to idolatrous nations—to Egypt, 430 years; to the several nations during the judges, 94 years, and to Babylon, 70 years. In the *calculation* now to be made, these are to be distinct, as this is based on church time, although the others must be included in natural time. Jacob left Laban at the birth of Joseph, which was in 2199 ; to which we must add 479, for the week he fulfilled for Leah—2199+479=2678 ; we must now add, in order to get true time, the 430 years of Egyptian bondage, and it brings us to 3108 ; to which add the seven servitudes—94+70=164+3108=3372 ; we now must add Rachel's servitude of 479 years, which brings us to 3751. We now have come to a period when there is no mother, hence no church ; a period of mere animal life—but of spiritual darkness ; and this period Jacob served for cattle 412 years—3751+412=4164, the birth of Jesus, while in the allegory, or the

type, we are in the first year of Joseph. When he was born, Rachel said : "The Lord shall add to me another son." It is strange that the commentators have not seen that this refers to Benjamin, yet to be born. Now Benjamin bears the same relation to Joseph as Abel did to Cain—he symbolizes the birth of the spirit, or inner man ; and this may be seen in the original text —Gen. xxxv., 17. The language describing the birth is peculiar, being similar to that of Abel, but unlike the others. That which reads, "Thou shalt have this son also," is a translation of most liberal latitude, and would more properly be rendered : "For also this son goes forth (or walks) ;" his mother called him Benoni, which has usually, but, I think, mistakenly, been said to mean, "son of my sorrow," because Rachel then died ; but it is rather, "son of power, strength, ability." But we will have to consider more of Benjamin hereafter.

After the birth of Joseph, Jacob proposed to leave Laban, for he was then prepared to throw aside the idolatries of the past ten phases of the church. This period symbolizes the approach to the Christian era. Nevertheless when they left, Rachel stole her father's idols, and sat upon them to hide them. This refers to the idolatries and image worship retained in the first day of the Christian church, as developed particularly in the Roman institution.

One of the earliest features of Joseph's character that typified Christ, was his dream that the sun, the moon, and eleven stars made obeisance to him. He makes eleven, himself being the twelfth, because the symbol is drawn from the twelve signs, which were regarded

as superior gods; and Joseph, as the type of Jesus, received the homage of the Israelitish church. This, of course, does not include the Jews who had ceased to be of Israel, and crucified him. By this he incurred the hatred of his brothers, and they sold him into Egypt for twenty pieces of silver. The import of this is elsewhere treated of.

When we turn to the closing scenes of Israel's life, we find he blessed Joseph's younger son, Ephraim, with the right hand, indicating the superior blessing given to him. And when he blessed Joseph (Gen. xlix., 24), he said "from thence is the shepherd the *stone* of Israel."

Thus we see the stone of Israel descending from Joseph, who lived in his sons, for he is the only one of Jacob's family whose death is recorded, and having two sons, he had a double inheritance, and they reached to and largely participated in the paternity of Jesus. As it is unlikely that the Hebrews took the names of the other tribes for their sons, it is reasonable to infer that Joseph, the father of Jesus, the son of Heli in Luke's line and the son of Jacob in Matthew's, is so designated, showing him to be of the tribes of Joseph, Levi, and of the father of them all, Jacob, for Heli is the Levitical name Eli; and Joseph, the father of Jesus, would then be an Ephrathite (that is descended from Ephraim) of the house of Judah. David, who was of the house of Judah, was likewise descended from Joseph; for Jesse his father was an Ephrathite of Bethlehem Judah—1 Sam. xvii., 12. By this it will be seen, he was likewise of Benjamin, for Bethlehem was his. That Ephrathite and Ephraimite are synonymous, may

be seen in 1 Kings xi., 26, where Jeroboam, the son of Nebat, is called an Ephrathite; and (Isaiah vii.) calls his son Pekah Ephraim. The two prominent characters running through the Israelitish church are Judah and Ephraim—being opposite, or a divided kingdom. Isaiah says: "The head of Syria is Damascus, and the head of Damascus is Rezin, and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son" (Pekah). He likewise said (verses 8 and 9): "Within sixty-five years Ephraim shall be broken and cease to be a people."

This passage has been variously interpreted, but never so as to reflect any meaning, or to coincide with history. Patrick calls it one of the most difficult in the Bible, not to translate, but to reconcile with history—for the curious and variety of interpretations, see any orthodox commentary. The whole difficulty, however, has grown out of a misapprehension of one word, and it should read: "The head of Aram (Syria), is Damascus, and the head of Damascus is Rezin, and in twelve times sixty-five years (circles) Ephraim will be broken from the people, *i. e.*, as a tribe." The word in point is עוד *ode*, which means repetition, continuance, but according to the *Masora*, twelve times, and is so rendered by them in Gen. viii., 22. Ours reads: "while the earth remaineth," etc., or, *as yet* all the days of the earth. Now, this is the ending as it were of the history of the creation of the church, up to the flood; and the sentence begins with this word, עד *ode*, and should read, "yet twelve times all the days of the earth" (*eritz*); and the reader has seen how the whole is divided into twelve circles of 360 each. It is again

so rendered by them, in Jer. xii., 27; we will, therefore, use it so here: 12 times 65 is 780; but these years are *circles*, and to correct them we deduct 10, leaving 770. Ahaz began his reign in 3421; this matter occurred at the opening of his reign, therefore put it at 3423, and add 770, and we have 4193, the year the Messiah was washed in the Jordan, and broke off Ephraim (*himself*) from the tribes.—(See Gesenius's Lexicon, and 2 Kings xvi., 5, and 2 Chron. xxviii., 5.

Isaiah then proceeds to give a sign and says: "Behold *the* virgin shall conceive and bear a son, and shall call his name Immanuel." This has already been considered. In the progress of the tribes, or phases of the church, it will be seen in Judges ch. i., that Judah succeeded in driving the Canaanites (idolatries) out of the mountains, that is, out of the church itself, but not out of the valleys; that is, they remained among the people of the land. The house of Joseph however took his city Beth-el (house of God); but Ephraim did not take all the cities. Manasseh, Zebulon, Ashur, and Napthali mingled with the nations—hence adopted more or less their errors. The Amorites forced even Dan (the judgment) into the mountains, and kept him out of the valleys. But the hand of Joseph subsequently prevailed.

Benjamin did not drive the Jebusites out of Jerusalem; and at one time they were nearly extinguished as a tribe, being cut off to six hundred men, and no women. In the division of the kingdom into Israel and Judah, Benjamin, though remaining with Judah, seems not to be counted as a tribe; for we read: "There was none that followed the house of David, but the

tribe of Judah only"—1 Kings xii., 20; yet Benjamin will be found reserved for his future destiny, as typifying the spiritual or inner man—for when he was born, Rachel died; he surviving, when Ephraim becomes broken—which the death of Rachel symbolizes. Then Benjamin, the last man Adam, as it were, remains. Thus is Joseph more a prophetic type than Joshua, though not so true a type in resemblance.

But of all the Biblical characters, none present more striking features of resemblance in spiritual appointments than Samuel. We have seen that Shem is the head of the church founded after the flood—symbolized by the word *eritz*, earth; and Samuel, in the Hebrew, is *Shem and God, or Shem-u-El.* We will discuss this portion of Scripture, both in its metaphorical and literal sense together; and again remark, that the reader is led astray by many slight errors, in the James translation, as well as great ones; often, for instance, by the omission of the article *the*, as in 1 Sam. i., 1, in the name Ramathaim-zophim, which should be, from (or of) *the* Ramathaim-zophim, meaning from the flowing or overflowing heights. I gave, in a previous chapter, a translation of the proper names in this verse, indicating that they point to more than a man; and that is further shown in chap. xxviii., 13, where the woman of Endor is asked by Saul, "What sawest thou?" and she answered, "God showed to me their sacrifice (holocaust) from the *eritz*" (earth). The words are not "*I saw;*" and that translated *gods*, in the English version, is *Elohim*, as in Gen. i., 1, which the translators make a little god of, when they cannot see what business he has where they happen to find him. The words they

render "*ascending out of*," is *olim*, and not *allah*, *ascending*, and the pronoun they ignore entirely. The next verse proceeds: "And he said to her, What is his description? and she said, An offering of a man (*ish*) with a beard (*i. e.*, old), and he is covered with *a garment* (*i. e.*, *treachery*); and Saul perceived it was Samuel, and inclined his face to *eritz*, and he stood upright." Here again the word *oleh* is translated "coming up," whereas its only relation to *aleh*, *ascending*, is the idea of fire ascending from the altar.

A translation so entirely different from the popular version, must excite credulity, perhaps criticism; if it does, our English readings will receive what they sadly need. The whole picture is a metaphorical one of the Saviour's time; and the history of Samuel is a counterpart of the history of Jesus as found in the Gospels. We first find him the child of a father whose name signifies God the Creator; his mother, *graciousness*, mercy; and the father of the Christ is *Elohim*, the Creator. They are of Ramah. I elsewhere show that this name may be synonymous with *Marah* (Mary), that being the nomenclature for the church of that day. Samuel, "when weaned," was given to the Lord, at the house of the Lord, in Shiloh.—1 Sam. i., 24. I must translate this verse also for the reader, as in its present garb the original is almost entirely lost: "And she went up with him, according as she had prepared (cherished) him, in the fruits of the *triad* (trinity); and with one ephah of flour and a bottle of wine, and she led him to the house of the Lord, Shiloh; and the boy was cast off;" that is, from his people, and given to the Lord. As for the three bullocks of the text, they originated in

the imagination of Babylonish Jews ; they are not in the original, even as a secondary or far-fetched meaning to any of the words, as they sometimes are. It is likewise written, *Jehovah Shiloh*, not "*in* Shiloh, as sometimes seen ; because the word is not used here as a proper name, but as to its meaning, which is *rest, peace.* Now, if we turn to Luke ii., 22, we find the mother of Jesus brought *him* to Jerusalem, which name contains the sense of *Shiloh*, and there offered him with an offering of turtle-doves, etc We now return to Samuel, and find that the child ministered to the Lord before Eli the priest—1 Sam. ii., 11 ; and we hear no more of him until, while still a youth (twelve years of age).

The third chapter tells us : "And the boy Samuel was a minister with Jehovah, before Eli, and the word of Jehovah was precious in those days, for there was no vision or revelation that broke forth." And Eli, who represents the temple service, was laid down and could not see. Verse 3 reads : "And the light of God was not yet gone out, and Samuel was lying down in the temple of Jehovah, whither was the ark of God. And Jehovah called unto Samuel, and he said, Here am I." But he did not then recognize who called, but is eventually told what will be done against Eli ; and he told Eli all that would be done to him. This is at about the age of twelve years ; and we read (ii., 26) : "And the boy Samuel went on (grew) and increased in goodness with the people of Jehovah and with the people of men." If we now turn to Luke ii., 40, we will find a like account of the boy Jesus, who tarried from his natural parents in Jerusalem, and they returned and after three

days (*i. e.*, of the Israelitish church) they found him in the temple with the doctors; he was then about his Father's business. Eli had two sons, sinners, sons of Beliel (*i e.*, of no profit), who knew not the Lord, who took all the best of the meat sacrificed, for their own stomachs. "And they were, as to their existence (worship), bound up with the hosts of the women (outside churches) about the door of the tabernacle" (ii., 22). These two sons typify the Pharisees and Sadducees, who took the choice places in the synagogue, and were full of the idolatries of Babylon—*i. e.*, strange women.

The death of Eli typifies the end of the regime of the external tabernacle and the subsequent inauguration of David and the temple, which typifies the real temple, Jesus.

Saul, however, belonged to the period of transition between Eli or the tabernacle, and David or the temple. Now we pass over an interregnum in the lives of both Samuel and Jesus, from the twelfth year. We next find Samuel at Mizpeh (the watch-tower), ch. vii., where they repented and drew water and poured it out before the Lord; and John was baptizing with water, the baptism of repentance, at the time which the scene at Mizpeh typifies, at Enon, near Salem. Now Enon is Enan of the Hebrew, and means *the eyes*. It was near there that Jesus was baptized. Before we look at the three years' ministry of Samuel and Jesus, I will refer to an incident relative to Hannah. We must regard her here as a pseudonym of the church; and we find (ii., 21), "The Lord again visited Hannah and she bare *three sons and two daughters*." These stand for James and John, sons of Zebedee, Zebedee having much the same mean-

ing as Hannah, graciousness—being gracious gift, and the third son, Peter. The daughters must be Mary and Martha.

The Philistines took the ark of the Lord, and it was in their country seven months (hodeshim). These are months of 210 years, hence a period of 1470 years. By turning to Judges iii., 1–6, we learn when the ark first entered the country of the Philistines, for we there read: "These are the nations which the Lord left to *prove* Israel." The five lords of the Philistines, all the Canaanites, the Sidonians, and Hivites, etc. The land was divided in 2715, and they were then sold to Chusan-rishathaim, king of Aram-naharim, vs. 8. This means "to Ethiopia's wickedness, which ruled the two Syrian streams," *i. e.*, Tigris and Euphrates. This lasted eight years, to the year 2723; then they were with their trying or proving nations, and among them the Philistines, with whom they were until Christ, thus, 2723+1470=4193. Then Samuel subdued the Philistines from Mizpeh to Beth-car (vii., 11), that is, from the watch-tower to the house of the pasture or lamb. The primary idea in the word *car*, being to go in a circle, a rolling And Samuel took a *stone* and set it up between the Mizpeh and the Shen, and called it Eben-ezer, or more properly, Eben the Ezer, which means *the stone, the protection, or help.* It was set up between the Mizpeh and the *Shen.* This name signifies the sharp-pointed sayings (*of Jesus*). We now turn to John i., 35–43, and read: "And looking upon Jesus, he saith, Behold the Lamb of God." And when Jesus beheld him, he said, Thou art Simon, the son of Jonas; thou shalt be called Cephas," (*i. e.*, Eben, a stone). And in Matt. xvi., 18: "Thou art

Peter (*i. e.*, Eben); upon this stone I will build my church." Thus Jesus set up a stone also.

The above shows the time the ark was with the Philistines, but it was much longer in the house of Abinadab, on the hill (*gibeah*). I will translate the verses, vii., 1, 2, regardless of proper names, and give the meanings. And it must be understood that the ark of Jehovah was not on the earth except typically, until Jesus came, but was above, and there was no real Sabbath—the ark being the vessel, or body, in which Jehovah dwells.

"And the men of the *boiling up* (*redundant*) *city* came and went up with the ark of Jehovah and brought *it* unto the house of the *father, who impels it on* the heights, and with the help (protection) of God, built a sanctuary to preserve this ark of Jehovah." "And it came to pass, that from the day the ark rested (kept Sabbath) in the *overflowing city*, that the days (years) were a great many; and it was twenty *shanah*, that all the house of Israel cried out after Jehovah." *Shanah*, as already noticed, meaning a cycle of time, or revolution, etc., these *shanah* indicate the six-month periods from feast to feast, *i. e.*, passover to tabernacles, 180 days; and as Jehovah commenced with Adam, so must we—180×20=3600, less correctional of 52 years, as this is zodiacal time, and we have the year 3548, that the ark was at the house of Abinadab, on the hill (*gibeah*). We now turn to 2 Sam. vi., 1–20, and we there find that David took the chosen of Israel, thirty thousand, and brought (*raised*) it from the house of Abinadab in Gibeah (the hill), upon *a new cart;* and Uzzah and Ahio, his sons, were conductors of the new *cart*. Uzzah means *strength*, and Ahio, *brotherhood*; and

the *new cart* signifies a renewed *revolution* or *circle.* The word *egalah*, cart, being akin to *galel*, whence comes Galilee, *a rolling round*—cart being a secondary meaning ; it is here called the ark of the God (*Elohim*). There is no portion of Scripture that exemplifies so thoroughly the completeness of the work of God, when he confounded the language of the Babylonians, at *the tower of Babel*, than the curiously perverted translation of this chapter ; the translators having had no idea of the significance of the narrative, which is descriptive of the elements that impelled the ark up to Jesus. We have it in *Gibeah* up to 3548 ; and we here find that David stopped with it at the house of Obed Edom (servant of Adam) three months (hodeshim)—verse 11; and then brought it to his own *city of love*—this makes 210 $\times$3=630+3548=4178, and Jesus is in the temple. But in order that the reader may comprehend these verses, I must translate them, so far as necessary, to correct their perversions. Verse 3 : "And they carried it (caused to ride), this the ark of the *Elohim*, towards a new car (a rolling vehicle), and they raised it from the house of Abinadab, which was in Gibeah ; and Uzzah and Ahio, sons of Abinadab, were leaders with the new car." 4th. "And they lifted it (him) from the house of Abinadab, which is in Gibeah, with the ark of the *Elohim* ; and Ahio (brotherhood) went forth before the ark." 5th. "And David and all the house of Israel (were) players (dancers) before Jehovah on all cypress woods (cutting up trees), and on stringed instruments, and on harps (*of ten strings*, see Ps. xxxiii., 2), and on timbrels (drums), and on bells, and on cymbals." 6th. "And they came unto the level area, that was prepared

(*Nachrons*, threshing-floor) ; and they put forth strength unto the ark of the Elohim, and held it firm, because the cleaving (*i. e.*, the earth or church) would throw it." I here make a radical variance from the English version, which kills off Uzzah ; but the word I translate strength, is עֻזָּהּ *uzzah*, or *her strength*, from the verb from which עֻזָּא *Uzza*, the proper noun, is derived—the *name* is not there. Nor can we read that the *oxen* shook it, they are not there either ; at the most we can only find an ox, the word being in the singular, although often considered plural; is it correct ?—but the verb *baker*, to cleave, to *divide*, is likewise rendered by the Babylonian Jews, ox, or cow, because they divide the hoof. And the real meaning of words is always ignored, when they have any of these far-fetched and material definitions at hand ; as in the following verse, which opens with : "The anger of the Lord was kindled against Uzzah." They get the word *anger* from אַף *aph*, which primarily means *an accession, in addition to ;* also, the breathing place—hence nose ; and as men breathe harder through it when angry, it means *anger ;* but more frequently than either, it is rendered *face, countenance.* The word *kindled*, they find in חָר *har*, to burn, to be inflamed ; likewise, to be *zealous, ardent.* The word *against*, is entirely imaginary. Therefore I render the 7th verse : "And the face of Jehovah warmed in power (or *in her strength*, feminine, as of the church ?), and was there set right by God unto the *rest* (tranquillity), and it thence extended with the ark of God (the Elohim)." This is not the only place where the words *moth* and its inflexions, relating to death, are inferred from *math*, to stretch out, to extend. The next

verse tells us that David was displeased with Jehovah. I cannot, however, believe that David was ever guilty of so impertinent an indiscretion. The *displeased* is from the same word, *har*, that is, *kindled*, in the previous verse. I read it thus: "And David was zealous because Jehovah broke forth, with strength, to rend (break up) the old institution; and he cried aloud (recited), The mighty breaking up of that place unto this day."—See Psalms of David. Again, in the next verse we are told, David was afraid of the Lord; but there is no reason to make this idea from the original; it reads (9th verse): "And David reverenced (or saw?) this same Jehovah in that day, and said, How shall the ark of Jehovah come unto me?" 10th. "And David was not inclined to remove towards him then, this the ark of Jehovah unto the city of love; so David stretched out (deflected) to the house of Obed Edom (servant of Adam), the Gittite;" Gittite meaning the wine-press, for we are coming to where the *water* of the past dispensation is to be changed to wine. As we have already shown, the ark remained there three months; and after God had blessed the house of Obed Edom, David brought it to the city of David (*i. e.*, love). 13th. "And it came to pass, that when he went up with the ark of God six steps, they sacrificed the strength and the fatness; and David went through his circle (vulgar, *danced*) in great power, and was girded with a lined ephod. The rest of the chapter, about David's "*dancing with all his might*," etc., etc., is equally perverted and gross. The six steps represent the six days up to Christ. Therefore Solomon's *throne* also is described with *six steps*.—1 Kings x., 19.

This has been a long digression from Samuel, but not from Christ, whom we have reached through David and the ark; for Samuel called David to the throne, having previously anointed Saul, who represents the latter phases of the Israelitish church, called especially to overcome the Philistines (1 Sam. ix., 16). Nevertheless, every element of the church was from the beginning, and have their development at a specific time; therefore Saul, Samuel, and David were all in the church of the first days of its creation, and are manifested according to their cycles. This may be seen from several points of Scripture. For instance, such persons as Samuel, Jesse, Gideon, Saul, and David, have their preceding phases hidden in a series of progenitors, as many always as will cover the previous phases of the church as to days, etc., and it will be found they all begin either in the earth (*i. e.* outside world) or with a name of God, with some attribute attached. This is the reason why these progenitors are given when they seem to serve no purpose, and the names frequently are not found elsewhere. To elucidate this, we will trace the families of Samuel and Saul by the *meanings* of the names of these progenitors, and show their origin.

In the first place, Mount Ephraim primarily means, the height that is the *covering;* hence, like the garden of Eden, it is the protecting cover of the whole church, for we find all the progenitors of Christ and Jesus in some way touch Mount Ephraim; hence the father of David was Jesse, *that Ephrathite.* And in 1 Sam. i., 1, we read: "A man of the *overflowing heights* (Ramathaim Zophim) of Mount Ephraim, and his name was *Elkanah* (*i. e.*, God, creator), son of *Jeroham* (to cherish merci-

fully), son of *Elihu* (my God is he), son of *Tohu* (that comes down), son of Zuph (that flows or overflows), an Ephrathite." Here are the progenitors of Samuel through the five days of the church, while Saul's will read this way (ix., 1): "There was a man (*ish*) from the sons of the right hand (this is not *Benjamin*, for it refers to a period antecedent to him), and his name was *Kish* (to curve, to bend), son of *Abiel* (God, my father), son of *Zeror* (to bind together), son of *Bechorath* (the first born), son of *Ephia* (to breathe, *i. e.*, *the spirit*), son of a man (*ish*) of *Jamini* (my right hand), mighty, powerful." Now if we read these in this manner, we get the sense: Kish was the *son* of (builder) God the Father (in his first day), also a son to bind the whole together (second day), the first-born that breathes the spirit, who sits at the right hand with power, and his son was Saul, *the asked for, the desired*. The first-born was Jesus, who breathed on his disciples and they had the Holy Ghost, and he was also the *desired* of Israel. Saul typifies the church up to Christ, and therefore these names show the states progressing towards him. This may be likewise seen in the story of Saul's hunting his father's asses. They should have at least translated this "she-asses," for the feminine form is frequently here so prominent that the lexicographers only give *she-asses* to this word, which really signifies the *perennity, perpetuity*, and, referring to the church, the feminine is seen not only in this word, but in some of the pronouns attending the narrative, which are ignored as meaningless by the translators (ix., 3).

Saul, with a *young man* (not a servant), sought the *asses*, *i. e.*, he sought the desire of all Israel, here told

under these metaphorical symbols. He first *passed over* in Mount Ephraim. Then he passed over in *Eritz Shalisha*, or the *triad* (meaning the three days of the Abramic or Israelitish church, which ended with the captivity), and found *it* not. He then *passed over* in *Eritz Shalim*, or the *hollow* (referring to the blank period, from the temple to Christ), and *not* there. He then *passed over* in *Eritz Jamini* (this is erroneously translated Benjamites, but it is *my right hand*, *Eritz* of my right hand—the word *Eritz*, as already remarked, being the symbol of the church), and he found it not. But when he came to the land of Zuph (the overflow) he was about to return, when he met Samuel, who told him that his father's *asses* were found, and anointed him captain over Israel. For again we have reached up to Christ.

Thus Saul symbolizes the end of the Israelitish church, that portion of the sixth day preceding Jesus; the kings, beginning with David and Solomon, typifying the Christian church. Therefore, in 1 Samuel xiv., 49, we are told who composed Saul's family. He had three sons; Jonathan, or *the gift* of God, *i. e.*, John Baptist and his school. The third one is *Melchishua*, which name means the *kingdom crying for help*. The second son is translated *Ishui;* it is written in the original ישוי and the Jews have pointed it thus יִשְׁוִי *ishoi*, we need but change the *yod* to *ayin* and we have the name Joshua (Jesus), *whose help* is Jehovah, in its abbreviated form; and as that name was materially changed in the Hebrew this doubtless was also, and represents the other son of Saul's

church—Jesus. The relationship of Jonathan and David I speak of elsewhere.

He also had two daughters; the first born Merab *or increase*, and the *smaller* one Michal, meaning but little water (spirit) and his wife's name, was Ahinoam, *i. e., the associate of beauty and loveliness.* These women doubtless represent the three sects into which the church was divided. The Pharisees by *Merab*—they believed in immortality, which doctrine increased; the Sadducess believed in no spirit life—hence they are like Michal, which means, *little water*, or no *water*, *i. e.*, spirit, and therefore, she had no offspring by David. The mother church *Ahi-naam* or *noam*, symbolizes the Essenes; this word comes from חשׁן *hashen*—the *heth* has doubtless been substituted for *he*, which word (hashen) means *fair, beautiful*, the same as *noam* or *naam*, and Ahinoam means the associate of the fair and beautiful. This was likewise the name of the high priest's breastplate, in which were the twelve stones. And although it was manifest that Jesus and his *twelve stones* were neither Pharisees nor Sadducees, yet the commentators have failed to see that they were necessarily Essenes, for these three schools composed the whole nation. They were a small and comparatively insignificant sect, and are therefore passed over with contempt, yet they were the remnant of the *true* church, which, as yet, has always been a *small and insignificant sect*, while the Pharisees and Sadducees own marble palaces called churches.

Josephus, in describing this sect, uses the same word as when speaking of the *breast-plate*, showing conclusively that the name was then the same; and

his account of their doctrines presents them in a most perfect parallel with the Christian ethics promulgated by Jesus.

The very fact, that this sect, treated of so largely by Josephus (*Wars*, B. II., ch. viii.), giving but a small space to the other two, should have been unnoticed by their name, by the New Testament writers, who so frequently refer to the other two, should prove almost conclusively that they are themselves Essenes. Among other features of their habits, but a small portion of them married, and that not for the gratification of appetite, but that they might produce young ; they likewise, doubtless, looked forward, like other Israelites, to the promised *son to be born*. They had certain ceremonies, and the woman was kept apart for a certain period to see if her physical condition was regular ; otherwise she might be considered barren, and useless for the true purpose of their marriage—after which, from the period of conception, *they went not with them*. Therefore we read, that Joseph knew not Mary, his wife (*i. e.*, after she had conceived), until she had brought forth her first-born son—Matt. i., 25—which abstinence does not seem to be founded on Mosaic law.

But, to return to our subject, we have now seen who were the sons, the daughters, and the wife of Saul. There is yet another in the household, "Abner, the son of Ner, captain (chief) of his host." *Abiner*, means the light of my father, and *Ner*, light or *fire* ; therefore at this period there was light from the Father, and Jesus baptized with fire.—Luke iii., 16.

Saul's phase of the church ends when Christ is in

the temple (*i. e.*, Jesus); then begins the church symbolized by David; hence Jesus is called, "*Thou son of David.*" To complete the illustrations already given, we will now see what became of Saul's family. The first is his son Jonathan, whose death is recorded in the last chapter of 1st Samuel, as that book treats of Saul, and the next of David. Verse 1: "The Philistines warred strongly against Israel, and *he fell with his wounds* in the Mount Gilboa," which means *in the ebullition*, the boiling up of the waters (spirit) of that period. "Jonathan and Abinadab, and Malchishua, Saul's sons, were smitten by the Philistines." Now Abinadab, above named, is not a son of Saul, but of Jesse, one of three who followed Saul to battle; thus his son *Ishoi* is omitted here; but in the sixth verse we read, that "Saul and his *three sons* died that day." Therefore, they did not die together, nor did John and Jesus. Saul still left a son named Ishbosheth—meaning, man of shame or confusion. Abner took him, and passed him over the camps (hosts), and made him king over Gilead, etc., and all Israel; he reigned but two years. Jonathan also had a son, Mephi-bosheth, five years old, and lame of his feet—that is to say, he could not go on.—2 Sam. iv., 4. David befriended him, and he ate at his table.—2 Sam. ix., 10. But he was killed at the head of the *harvest*, or the beginning of the *barley* harvest, that is, the *convulsion time*. Of the daughters, Merab was promised to David, 1 Sam. xviii., 17–19; but she was given to Adriel, the Meholathite, to wife—in other words, to the flock of God, that were to be turned around the circle. That is the last of her. Michal, however, married David (the succeed-

ing phase of the church), but she had no children to the day of her death.—2 Sam. vi., 23. Although in chap. xxi., 8, we read of her five sons, that were killed, it is evident these are not in the succession, and do not belong to the previous symbolism. The remaining member is Ahinoam, the wife of Saul, who represented the Essene branch of Israel ; we find in Sam. xxv., 43, David took her to wife from Jezreel. The translation, Ahinoam *of Jezreel*, is erroneous ; it is as I give it, he took her of, or from Jezreel, which means, the *sowing* (seed) of God.

David had eight wives : first Michal, who was childless; then six, who each bore a son in Hebron (*i. e.*, to bind together), then Solomon of Bathsheba, with others in Jerusalem. The two first of Hebron, were Abigail and Ahinoam ; and they were taken captive by the Amalekites, but rescued by David after a pursuit of three days—1 Sam. xxx., 1 and 12 ; then there was a conflict of a part of a day—having taken with him 400 men (*ish*). The days of David begin in A. D. 12 (Jesus in the temple), and three days pursuit, is 360×3=1080 +12=1092+400 men=1492 ; and the conflict was three fourths of a day of the Reformation era (verse 17), that is, it was from the twilight, *i. e.*, end of the evening *quarter* of the day to the even-tide of the morrow, or the beginning of the same quarter, eighteen hours, as it were, or 270 years—and 1492+270=1762; at which time it seems there was a judgment in the spiritual world, hence a great reform in this. There were two hundred (*ish*) weak and faint, that David left in the valley, the Besor, that is, the cold valley, or *low place ;* nevertheless, David took care of them. These run the Reformation period to 1962.

These things, however, are not those that make the similarity between Samuel and Jesus. It is, however, the Christ of this period that Samuel represents, and in a chapter on the Nazarite I have shown how the three Nazarites, Samson, Samuel, and Absalom, make the trinity of the being of Jesus. Hence, when Absalom, who symbolizes the external or natural man of Jesus, was hung to a tree (2 Samuel xviii., 9), David made great lamentation. I must again take the liberty of widely departing from the present English, in rendering this passage. The word for oak, is אֵלָה *elah*; whereas, the word in the text is אֱלֹהַּ *Eloah God*. Moreover, the whole story of Absalom is perverted, and the text violently corrupted or ignored to translate in accordance with the popular tale. It reads thus: "And Absalom cried out before the servants of David, and Absalom was a rider (*upon a mule*) unto the dispersed, and the dispersed came to the lower interweavings of the great Eloah (God). And his head was strengthened in God, and he was given (not taken up) between the heavens and the *eritz*; and the dispersed who were beneath him passed on. And a certain man saw, and revealed it to Joab, and he said, "Behold the sight, *this same* Absalom suspended on the tree." This is the picture of the Crucifixion, and seems to have been written so that the symbolic words of *mule* and *oak*, or *tree*, should be used; at the same time the above rendering is plainly seen, when it is understood who Absalom represents. The name signifies father of peace, or of health, soundness, etc. In regard to the lamentation of David, that is likewise peverted by a false notion of its sense; it is

intended to represent God as the speaker, which is always the case, when the *king* is named, without the name of the individual, as for instance, David. The translators, however, put in the words "Would God I had died for thee," which is an entire interpolation, the "would God," being furnished from their own vocabulary and the other, wrongly rendered to meet the popular idea. They did not, however, go so far as to say, he caught by the *hair*, and we may thank them for that. It reads: "And the king was much moved, and he ascended to an upper chamber, and was secluded over the gate (*i. e.*, cleft or opening), and thus spake as he went: My son, Absalom, my son; my son, Absalom, whom I have given to the dead, beneath thee, Absalom, my son, my son." In order to show how thoroughly this piece of Scripture is perverted by a false translation, in consequence of a total misapprehension of its purport, I will give one more specimen from ch. xviii., 12, "Beware that none touch the young man Absalom." Which is written in the Hebrew thus: "Protect him who *is* in the young man, in Absalom." Absalom symbolizing Jesus, as to his natural man, He who was in *the young man in Absalom*, was *the Christ*. But space will not permit me to extend this line of the subject.

The critical reader may say: You have drawn a great many analogies, but there is no proof that they are not mythical. True, and what if they are? We know these writings existed long anterior to Christ, and we know that Jesus trod the earth, to whom they seem to apply. Therefore, it is in a measure immaterial, however unlikely, whether there was a literal truth in the

history or not, for the lessons they convey will long survive the marble tombs of the skeptical philosophers. If the Bible contains the word of God, what matter is it who was the penman? If only inspired writings, it becomes a matter of indifference whose brain it was filtered through. If neither, then we stand aghast at the intellectual prodigy, that could have produced such a labyrinth of evidence pointing to a man in the future, confirming the assertion of Jesus, "that they are they that testify of me."

With regard to the prophecy by Isaiah vii., 10, respecting the incarnation by a virgin, I will now proceed to show that it does refer to Jesus, and not to the two kings of Israel and Judah, as the opponents of Scripture hold; nor is it a mere zodiacal incarnation. The prophecy of the virgin is detached from that respecting Rezin and Pekah, and is a distinct prediction, and is spoken to Ahaz, who had departed from the true church, and had become an idol-worshipper; in fact he had joined the religion of the serpent, and worshipped after the manner of the heathen. "He had sold himself to Assyria"—2 Kings xvi., and 2 Chron. xxviii. "He took away the covert of the Sabbath" (2 Kings xvi. 18), which was the sign of the covenant of the Hebrew church, and followed the worship of star gods. It is to this man that Isaiah speaks of signs, and told him to ask of Jehovah a sign, but Ahaz refused to ask, and said, "I will not tempt (or urge) Jehovah." And he said, "Hear ye now, O house of David, is it a small thing for you to weary men, but will ye weary my God also?" This should read, "my god," the words being אֱלֹהַי *Elhi*, and is more fre-

quently used to designate heathen gods. It is singular how many names of deity occur here in four verses: first, in the tenth verse, *Jehovah* spoke to Ahaz saying, "ask thee a sign of Jehovah Elohim;" and Ahaz said, "I will not tempt (urge or press) this Jehovah;" also saying, "is it a small thing to weary men, but ye will toil with my god? (Elhi). Then the prophet says, "therefore, *Adonai* himself shall give you a sign." This last appellative being one of much reverence, and which, I think, the Scripture writers refer particularly to Christ. He then proceeds, "behold a virgin (*Almah*) shall conceive, and bear a son, and shall call his name Immanuel." The word עַלְמָה *Almah* (virgin) does not mean an immaculate virgin, but only a young woman of marriageable age. The Hebrews expressed the idea of a virgin proper by the word בְּתוּלָה *bethulah*. The meaning of Immanuel is given as "God with us," but that does not fully express the signification, the idea being, of God coming to mankind, to all nations, thus more fully fitting the character of the Messiah.

That the word Adonai applies to Christ may be learned from Matthew xxii., 42. When Jesus asked the Pharisees "What think ye of Christ? whose son is he? They answered 'He is the son of David.'" Then Jesus said, "How then doth David, in spirit, call him Lord, saying, 'the Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy foot-stool?' If David called him Lord, how then is he his son?" Jesus here referred to Psalms cx., 1, which reads, "Saith Jehovah to Adonai, 'sit thou on my right hand.'" And we are told that Jesus sits at the right hand of God

—Jehovah. Hence we perceive why Israel called Benjamin son of my right hand; the Hebrew word being the same in both instances—ימין *jamin*. The prophecy continues as to the child thus: "Butter and honey shall he eat, in knowledge to reject with evil and to choose with good, for before the child shall know to reject with evil and to choose with good, thou forsakest the *Adamah* (land) which thou endest, from the presence of the two kingdoms." Butter is used as a symbol here because the primary idea in the Hebrew word is, to thicken, to make cohere, and honey refers to the idea of kneading, to soften by kneading. The child referred to is the Messiah, who kneaded the two natures of man, animal and spiritual, together, having been before at variance, and thence had the knowledge of good and evil—before which, however, Ahaz (*i. e.*, Judah) had rejected the church (Adamah) and ended it. The use of the words butter and honey as symbols in the church may be easily seen. Job says (xx., 17), speaking of the wicked, "He shall not see the rivers, the streaming brooks, the brooks of honey and butter." And in Job xxix., 6, speaking, "when the Almighty was with me," "when I washed my steps with butter." Isaiah, thus proceeds to describe the day when this son should come, and says "In that day the one united, or begotten man, shall nourish a young cow and two sheep, and it shall come to pass from the abundance of (fatness) milk made, he shall eat butter, for butter and honey shall be consumed by all the streams in the midst of the land" (eritz).

The 16th verse, I think, is erroneously translated, for the Hebrew is susceptible of many constructions, in the

absence of a *certain* knowledge of the vowels, for we only have them from the pronunciation of the Jews, and their traditional ideas respecting the interpretations, when, in fact, they, of all people, were as little likely to appreciate the spiritual significance of the Scripture as any living—they were gross-minded and impervious to light from above, through which alone the word can be known ; hence they gave the most literal and material rendering possible, which, unfortunately, our commentators have followed. The prevailing idea was that this prophecy referred to two kings, Rezin and Pekah ; hence they perverted the text to its utmost limit to make a narrative of natural events. I would render it as above. The word translated land, sometimes rendered ground, sometimes earth, is the *adamah* I have already spoken of, and evidently symbolizes the church, or the spiritual religion.

Ahaz had left the church and taken to the Assyrian idolatries, and is threatened with the captivity to Assyria ; but when the time of the virgin's boy arrived, the land should be forsaken of both Israel and Judah, by their captivity to Assyria.

The subject of this prophecy continues for several chapters, wherein the reader, even in the foggy translation of the James version, can see that it refers to Christ. The next chapter opens, and I shall give the translation as I think it should be : "And Jehovah said unto me, Take thee a great tablet, and write on it with a man's style, to make speed to *despoil*, silence the prey." He then says he took faithful witnesses, Uriah the priest, and Zechariah the son of Jeberechiah, "and I approached unto the prophetess, and she became

elevated (that is, in a prophetic state), and brought forth a son; and Jehovah said to me, Cry out his name, make speed to *despoil*, silence the prey; for before the child shall have knowledge to cry, My father and my mother, the strength of Damascus and the spoil of Samaria shall be turned towards the king of Assyria; forasmuch as the people reject this water that runs softly, and rejoice in Rezin and Remaliah's son. Now, therefore, behold Adonai shall ascend and take this water on high (meaning Shiloah), and a flood of the great waters of Assyria will overflow," etc. This is the primary idea of the seventh verse.

This prophecy relates to the Messiah, and to the nations of Israel and Judah. A too literal rendering has led away from the true intent of the words. The idea as held by most commentators, that Isaiah had a son by the prophetess, is ridiculous; for when a person prophesies he necessarily goes into an elevated state, mentally and morally; and the word so frequently used to express "*conceived*," is חָרָה *harah*; Gesenius says, "it is kindred in etymology with חָרַר *har*, from which comes mountain; the primary idea being an elevation, a swelling;" and when we so frequently see that Moses, Jesus, and others, "went into a mountain," it is but to symbolize an elevated state. "And the prophetess brought forth a son;" we have seen in the chapter on the "Church," how the *son* was a necessary incident to a new church; hence in her prophecy she brought forth the idea of one whose name was cried out, in keeping with his life effect, which was to despoil those heathen or idolatrous people and hasten or silence the prey—for which purpose he brought on

them the *waters* of the king of Assyria ; but as they had refused the waters of Shiloh, he took that away —that is, Adonai, or Christ, took that on high—and when he was subsequently on earth, in the flesh, we have this water introduced again in the pool of Siloam at Jerusalem, it being the same word in its origin. In the second verse the prophet says : "I took unto me two faithful witnesses, to record, Uriah the priest, and Zechariah," etc. For the full import of this, and to show how complete the whole prophecy is, we will turn to 2 Kings xvii., 1, where we find that in the twelfth year of Ahaz, the king of Assyria came against Samaria, and nine years after he took it captive—that is to say, they were idolatrous and served the gods of the Assyrians. Previously, in the reign of Joash, they served groves and idols, and *Zechariah* received the spirit of God, and prophesied against them ; and Joash had him stoned ; and they were delivered over to the host of Syria, who took the spoil of Judah and Jerusalem to the king at Damascus.—2 Chron. xxiv. Ahaz subsequently went to Damascus to meet the king of Assyria, and there he saw *an altar*, and he took its pattern (that is, he imbibed false doctrines) ; and when he returned he caused Uriah the the priest to make him an altar after that pattern, and he said, "The brazen altar shall be for me to inquire by."—2 Kings xvi. For these sins the faithful witnesses are the parties to the transactions. Zechariah that was stoned, and Urijah, whom he caused to make an altar for idolatrous worship. The eighth chapter proceeds with a description of the latter days of Ephraim and Judah, and the ninth opens with matter relative to the

darkness and afflictions in Galilee, and the people that walked in the *blackness of darkness*, on whom a light was to shine. And at the sixth verse says: "For unto us *a son is to be born, unto us a son is to* be given, and the government shall rest upon his shoulders," etc. The whole tenor of this chapter shows it to refer to the Messiah.

The eighth verse reads: "The Lord (Adonai) sent a word unto Jacob, and it hath lighted upon Israel," or rather, "The Lord Christ sends the word to Jacob, and it falls on Israel." In the tenth chapter he proceeds to describe the fate of the nations, Israel and Judah, and says that after using Assyria against them, he will send a hypocritical people against Assyria and give them charge to take the spoil and the prey. This is Gentile Rome, and he says; "Shall the axe boast itself against him that heweth therewith?" Then the 12th verse reads: "Wherefore it shall come to pass, that when *Adonai* hath performed his whole work upon Mount Zion and on Jerusalem, I (Jehovah) will punish the fruit of the stout heart of the king of Assyria and the glory of his looks." And history teaches us, that when Adonai (Jesus) was through with his work at Jerusalem, these nations were punished to annihilation. The 24th verse says: "Therefore thus saith the Lord God of hosts (Adonai, Jehovah Sabbaoth), O my people that dwellest in Zion, be not afraid of the Assyrian, he shall smite thee with a *rod*, and shall lift up his staff against thee after the manner of Egypt;" and again, "And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian, at the rock of Oreb, and as his *rod* was upon the sea, so shall he lift it up after the

manner of Egypt." Then he proceeds (xi., 1): "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of Jehovah shall rest upon him." The chapter then describes the state of animated nature when the fruit is ripened, when the earth is full of the knowledge of Jehovah, or it may be the scene of the lion and the lamb lying together, is symbolic entirely. But in that day the root of Jesse shall stand for an ensign to the people; to it shall the Gentiles seek. This is assuredly Christ, for it is manifest the prophet points to him, and he then says (verse 11): "And in that day Adonai shall set his hand a second time to recover the remnant of his people," etc. Where the prophet speaks of "that day," it does not confine the time to the generation or days immediately attending the ministry of Jesus, but to the day of Christ, which began in the Hebraic year 4163, and takes a new phase about the middle of the eighteenth century, or say 1770, and from thence is endless—running into an eternal Sabbath. Therefore, the eleventh chapter reads thus (verse 1): "There shall come forth a shoot from the trunk (of the *tree*) of Jesse, and a sprout from his root shall bloom." And the 10th verse says: "And in that day shall the root of Jesse stand for an ensign." That is to say, the name of Christ is the sign of Christianity, as we see in the churches, I. H. S.—"Jesus, the Saviour of men." He also says in *this* day, but the work is not yet finished. "Jehovah shall utterly destroy the tongue," that is, the religion of the Egyptian sea, *i.e.*, the waters of Mizraim—having seen that waters denominates peoples as to their religion—"and with his mighty breath shall he shake

his hand over the rivers, and shall strike it in the seven streams" (verse 15). The seven streams here indicate those seven tribes unto whom Joshua divided an inheritance by lot, and who were they which composed the Israelitish church up to the day of the Messiah; Reuben, Gad, and half Manasseh having remained east of Jordan, they do not participate in the houses of Israel and Judah. Judah, Ephraim, and half Manasseh had their lots, making five tribes. Then the land was divided by lot to the seven remaining: Benjamin, who went with Judah; Simeon, Zebulon, Issachur, Ashur, Naphtali, and Dan. They all imbibed the idolatries of Egypt, however, which is here called "in the seven streams" (Josh. xviii. and xix.)

But to follow the Messiah in Isaiah would involve a commentary on the whole book, which has never yet been faithfully analyzed. It probably will be when there is more freedom from the tyrannical dominion of received opinions. Neander, however, had the courage to say of the verse in the seventh chapter respecting the virgin, "that the idea is foreign to the Jewish mind," that is, the usual interpretation, and says: "As for this single obscure passage in Isaiah vii., 14, it could hardly have given rise to such a tradition among the people of Palestine." All things considered, it is not strange that the early converts, who were mostly Gentiles, and had formerly believed in these immaculate conceptions, should have readily adopted the interpretation usually given to the verse in question, for if the Fohi of China, the Schaka of Thibet, and numerous others, were from immaculate conceptions, to their mode of thinking, Jesus would necessarily be so

likewise. The Jesuits in China were appalled at finding the counterpart of the "Virgo Deipari" in certain incidents in the history of the Indian Chrishna, and so similar to those in the life of Christ, that one, De Guigniant, was inclined to believe they were from some early tradition (Milman). It shows us, however, that the heathen had the idea of a coming Messiah erroneously attributed to their various incarnations. This is readily accounted for, it not being reasonable to suppose that God reserved all his intercourse and favor for that very gross-minded nation whom he used to carry the external symbols of his word through clouds and darkness, to a day when the light shone, and men could see the interior meaning. These other nations had the knowledge which in time became perverted into the system of divination by stars. For the same sun that shone on our house, shone on theirs; only they turned to read the destinies of men in stars and planetary conjunctions: we read them in the word symbolized by the heavens.

In the Oracles of Zoroaster we find the prophecy: "That a sacred personage would issue from the womb of an immaculate virgin, and that his coming would be preceded by a brilliant star, whose light would guide them to the place of his nativity"—Higgins' Ana., vol. ii., 96. The birth of Jesus was undoubtedly preceded by the conjunction of Jupiter and Saturn in the sign Pisces; and although we cannot say that the planets do not in their revolutions indicate crises in the history of the human family, yet it is far more likely that Zoroaster was an inspired writer, who spoke symbolically,

and the star he mentions is but that which we have already considered.

The "Prometheus Bound" of Æschylus was acted in Athens five hundred years before Christ; the plot of which is from a universally received idea of antiquity resembling in its leading features the prominent incidents in the life of Jesus. The hero was a god who exposed himself to the wrath of the gods, incurred in his zeal to save mankind; he was crucified on a rock. And a rock was a symbol of Christ. Probably the most remarkable piece of evidence of the existence of prophetic knowledge of a coming Messiah in the heathen mind, was that written by Virgil some thirty or forty years before Christ; it is in the fourth eclogue: "Ye Sicilian muses, let us sing somewhat higher strains. The groves and lowly tamarisks delight not all. If rural lays we sing, let those lays be worthy of a consul's ear. The last era, the *subject* of Cumæan song, is now arrived; the great series of revolving ages begins anew. Now, too, returns the virgin, *Astræa;* returns the reign of Saturn; now a new progeny from high heaven descends. Be thou but propitious to the infant boy, by whom first the iron age shall cease, and the golden age over all the world arise. O chaste Lucina, now thy Apollo reigns, while thou too, Pollio, while thou art consul this glory of our age shall make his entrance, and the great months begin to roll under thy conduct; whatever vestiges of our guilt remain shall, by being done away, release the earth from fear forever. He shall partake the life of gods, himself be seen by them, and rule the peaceful world with his father's virtues. Meanwhile, the earth, *sweet* boy, has her first

offerings; shall pour forth everywhere without culture, creeping ivy with lady's-glove, and Egyptian beans with smiling acanthus intermixed. The goats of themselves, shall homeward convey their udders distended with milk; nor shall the herds dread huge overgrown lions. The very cradle shall pour thee forth again attractive flowers. The serpent shall die, and the poison's fallacious plant shall die; the Assyrian spikenard shall grow in every soil. But soon as thou shalt be able to read the praises of heroes, and the achievements of thy sire, and to understand what virtue is, the fields shall by degrees grow yellow with soft ears of corn, blushing grapes shall hang on the rude brambles, and hard oaks shall distil the dewy honey. Yet some few footsteps of ancient vice shall *still* remain, to prompt *men* to tempt the sea in ships, to enclose cities with walls, and cleave furrows in the earth. There will then be another Tiphys, and another Argo to waft chosen heroes *over the main;* there shall be likewise other wars, and great Achilles shall once more be sent to Troy. After this, when confirmed age shall have ripened thee into man, the sailor shall of himself renounce the sea, nor shall the naval pine barter commodities; all lands shall all things produce. The ground shall not endure the harrow, nor the vineyard the pruning-hook; the sturdy ploughman, too, shall release his bulls from the yoke. Nor shall the wool learn to counterfeit various colors; but the ram, himself, shall in the meadow tinge his fleece, now with sweet blushing purple, now with saffron dye. The destinies, harmonious in the established order of the fates, sang to their spindles: Ye so happy ages, run, *haste forward to the birth;* bright offspring of

the gods, illustrious progeny of Jove, set forward on thy way to signal honors, the time is now at hand; see the world with its conglobated ponderous frame nodding to thee *in sign of gratulation;* the earth, the regions of the sea, and heaven sublime; see how all things rejoice at the approach of this *happy* age. Oh that my last stage of life may continue so long, and so much breath as shall suffice to sing thy deeds. Neither Thracian Orpheus, nor Linus, shall surpass me in song, though his mother aid the one and the sire the other—Calliopia, Orpheus *and* fair Apollo Linus; should even Pan with me contend, Arcadia's self being judge. Begin sweet babe to distinguish thy mother by her smiles; ten months brought on thy mother tedious qualms. Begin sweet babe; that child on whom his parents never smiled, nor god *ever* honored with his table nor goddess with her bed."

Whence come these ideas, if not founded in reality? Thoughts are too substantial to have no foundation. Men think they conceive thoughts, but most likely they only revolve in their minds something that had passed over it before. Solomon said that there was nothing new under the sun. "The thing that hath been, it is that which shall be, and that which is done, *is* that which shall be done; and there is no new thing under the sun."—Eccl. i. 9. We have new combinations of the old things, however; and the old things are, matter and thought or spirit." Yet man has not yet found a people who had not the idea of an incarnation of deity which had obtained a more or less distinct footing.

Thus we see that a Messiah was a subject of prophecy both with the heathen and the Hebrews. And

the weight of evidence is conclusive in favor of the theory that Jesus was the person. For when time is an element in the predictions, they point unerringly to his day. This leaves little reasonable pretext for doubting the account of his birth as given by both Matthew and Luke. And their assertion that he was born at Bethlehem, which Matthew says was in accordance with the prophecy of Micah (v. 2), which reads, "But thou Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth *have been* from of old, from everlasting" (the days of eternity). There is more significance in this point as his birth-place than would at first appear. For here, when Isaac had blessed Jacob and sent him away, he (Jacob) made a pillar of stones and slept, and had the vision of the ladder reaching to heaven. And when he awoke, he said, "This is none other but the house of God, and this is the gate of heaven." "And he took the *stone* that he had for a pillow (more properly at his head), and set it up for a pillar (monument), and poured oil (fat) on the top of it." And he called the place Bethel. This was near the well where he met Rachel, Gen. xxviii. It was here also that God again talked with him, and changed his name to Israel, xxxv. 15. Close by was Ephrath, where Rachel bare Benjamin, and was buried; and Ephrath is Bethlehem (19th verse). Josephus remarks, that Rachel was the only one of Jacob's family not honored with a burial at Hebron. Like all these Jewish and Gentile Christian writers, the spiritual significance of these places is overlooked entirely. Hebron,

so to speak, is behind Bethel, it is not so advanced in the progress of the church. Hebron means, to associate, to bind together, for it was here that the first head of the church was gathered. Abraham, Sarah, and Isaac were buried at Hebron. Their day only reached to David—Israel's reached to Christ. Jacob sent *Joseph out of the vale of Hebron*, and he came to Shechem—this is close by Bethlehem, the location is Mount Ephraim. David reigned in Hebron seven years, but in Jerusalem thirty-three. This gives an idea of the significance conveyed in places and proper names. It has been usual to locate Bethel and Bethlehem separately, but they are either the same, or so close by, that it is proper to call them the same. Ephratah is of the tribe of Ephraim, Bethel is of Judah, and so Benjamin likewise covers these places. Judges i. 22, tells us, "The house of Joseph, they also went up against Bethel, and the Lord was with them." It was at Bethlehem that David said, "Oh that one would give me to drink of the water of the well of Bethlehem, which is at the gate."—2 Sam. xxiii. 15. Jacob, speaking of the same place, called it the gate of heaven.

These incidents have a tendency to show that it was in keeping with the general plan of Scripture that the Messiah should be born at Bethlehem—where Israel's first altar was raised—where Rachel, the mother of this period of the church which succeeded Jesus, was buried—a city of Ephraim, Benjamin, and Judah. The question is, was Jesus born there? Matthew and Luke say that he was. There is no conflicting evidence, for the fact of his being called "of Nazareth," has been explained. The only argument to the contrary is, that,

being pointed out by prophecy, therefore Matthew inserted the fact to meet the requirement; or, in other words, Matthew perpetrated a fraud. This is the sole argument against the fulfilment of the prophecy in Micah v., 2. We may ask, in turn, what induced Matthew to tell this lie? I can see nothing, hence cannot believe he did so. Nor can I see any reason for doubting that Jesus was born in Bethel (the house of God), or Bethlehem (the house of bread), as he is the bread of life, and in the city of David, for that was the city of love, and he was the son of David, the *beloved* king. Thus are all his attributes centred in the place of his birth. It is "Satan," "the Adversary," however, who seeks to undermine this truth, and has used his instruments largely from the German philosophic school.

With regard to another prophecy quoted by Matthew from Hosea ii., 1: "When Israel was a child then I loved him, and called my son out of Egypt"—to have an intelligent perception of this, we must look into the book of Hosea and see what it is written about. It begins by saying: "The word of Jehovah, in the time of Ahaz, Hezekiah," etc.—that is, when Israel was *not* a child, but was grown, and fallen into idolatries; and he said to Hosea: "Go take thee a wife of whoredoms, and children of whoredoms." Now, the most gross, and I may say, blasphemous treatment of the word of God, to be found in the commentaries in the church, are those that assume that God *literally* told Hosea to do this in the natural world. Whoredoms are idolatries; and he was to take them in his prophetic vision; and he says (verse 2): "For the land hath committed great whoredoms, departing from the

Lord." "So he went and took Gomer, the daughter of Diblaim;" Gomer means, to bring to an end, and Diblaim, to press together. Anticipating bringing to an end through the Assyrians—she had a daughter (an idolatrous offspring of the church), and her name was to be Lo Ruhamah, or, *not to have mercy*; then a son, and he said, Call his name Lo Ammi—that is, *not a people, or nation.* The second chapter opens thus: "Say to your brethren, Ammi, and to your sisters, Ruhamah" (noting the word "Lo," "not," is dropped from these names, and they are expressed in the plural, and here mean a people, or, *my people*, and *obtained mercy*): "Plead with your mother; plead, for she is not my wife, neither am I her husband; let her, therefore, put away her whoredoms," etc. This language shows that it cannot be read literally with intelligence, for we first read of a son, and daughter, and then as if they were several. Then the Lord says, Gomer is not his wife; from this we see, that the wife means a church—and the true church only is the wife of the Lord.

The book proceeds with a prophetic review of Judah and Ephraim, and, in the tenth chapter, tells the doom of the tribes, how they shall be spoiled; and in the last verse says: "So shall *Bethel* do unto you because of your great evils; in a morning shall the king of Israel be utterly cut of"—that is, when Jesus is born in Bethel. He then proceeds: "When Israel was a youth, then I loved him, and called my son out of Egypt;" that is to say, in the early days of Israel, who symbolized this phase of the church—"I brought my son with him out of Mizraim"—which means, a state when he was guarded, watched, and kept; as

God takes care of men—the words מִצַּר mizzer, and נָצַר nazer, having this meaning. It has already been shown that the ark, which was subsequently put into the holy of holies of the temple, symbolized the *son*—who was spiritually with it, for he was the spirit of Jehovah. Matthew refers to still another prophecy during the infancy (chap. ii., 17), which reads in Jeremiah (chap. xxxi., 15): "A voice was heard in Ramah (some read, 'on high') a lament, a weeping (myrrh or bitterness) Rachel (or pillars) from weeping unto her children, refusing the comforter unto her children, because he was not." The children of Rachel were Joseph, hence Ephraim (Manasseh) and Benjamin; Manasseh, however, is excluded, as Ephraim became the successor of Joseph, and they refused the comforter.

In Gen. xlii., 13: "When Israel's sons went into Egypt for bread, they said to Joseph, We are twelve brethren, sons of one man in the land of Canaan; the younger is with his father, and *one is not*"—this was Joseph. In the above lamentation, the word translated "they were not," is precisely the same as this translated "is not," which is correct. Now, the one state and period typifies the other. Rachel, the true church, was weeping because her son Jesus was not, being crucified by her children; and Matthew quoted it in connection with the flight into Egypt, because the going in and coming out of Egypt referred to this event, symbolically; not that Rachel was weeping for the murder of the children—but written in that connection for the purposes of a *literal story*, not for the purposes of the real word.

The 52d and 53d chapters of Isaiah describe with so graphic a pen the Messiah as developed in the person of Jesus, that I deem it useless to argue it. The Biblical student will easily see it if he so desires ; and for that large class who cannot find the parallel, they are probably those who have "made up their minds ;" such persons—that is, those who say : "I have made up my mind"—it is useless to talk to, for they have an incurable disease, analogous to ossification of the heart in the natural man, sure to result in death ; for this stopping up of the mind from any change, assumes that it has all the light it can contain, hence is ready for dissolution, which error is, as if an iron band were put around the heart to prevent pulsation ; death must be the result—spiritual death in one case, natural in the other.

I will now say a few more words regarding Rachel's sons. We have seen that at the age of seventeen Joseph was sold by his brethren (xxxvii., 3). Israel loved Joseph more than all his children because he was the son of his old age. Now in the literal reading, Benjamin was the son of his old age He made Joseph a priest's garment. The original words being כְּתֹנֶת פַּסִּים kthoneth pasim. This is an under-garment, such as the Levitical priesthood wore, meaning a garment or cover to expand. There is no *many colors* in the word. But the brethren stripped off his coat and sold him to the Midianites and Ishmaelites—Midian meaning desolation, waste, or contention. This signification is likewise seen by being cast into a pit without water. Here we see Joseph meaning to expand, to increase (the church). The coat indicating the passo-

ver garment sold by his brethren and he in time becomes their saviour (materially), thus typifying the spiritual Saviour. Turning to the 42d chapter, we find the ten brethren going to Egypt to buy corn, etc. And Joseph seeks his brethren and insists on their bringing Benjamin, whom they eventually brought down; and, at the repast, he gave Benjamin *five times* as much as the others (xliii., 34), and when he sent his brothers back for their father he gave Benjamin three hundred pieces of silver and five changes of raiment. The idea in the original is not precisely expressed, for the word changes is, as it were, passing from one time to another, and so it means to indicate or typify five changes of condition or passover periods. This was in the third day of the church; hence to the seventh inclusive, required five changes, which Benjamin continued to wear, for Benjamin survived all the sons of Israel, for he symbolizes the inner or spiritual man of Joseph.

Here are three instances where there is to be a repetition by *five*. The first instance is in xliii., 34, where Benjamin's *mess*, more properly gift, and *lifting up*, was five times as much (long) as that of the brethren. The next is in xlv., 22, where Joseph gave to each a change of raiment, and to Benjamin three hundred of silver (*i. e.*, pale sunless things) and five changes of raiment. The original of *changes* meaning passing through a renewal as to time, and *raiment*, meaning to cover, to wrap in. Then in xlv., 6, there were yet *five* years of famine in the land (critz). We will now investigate the arithmetic of these periods. The conversations occurred in the year preceding the going in of Israel into Egypt in 2238, hence 2237; five *shanim* is five circles of 360 each,

1800—to make years of which we deduct 26, and we have 1774 to add to 2237, and it makes the years of famine in the *land* to reach to the year 4011. The reader will remember that there were 164 years of servitudes—94 in judges and 70 in Babylon ; these are periods that were not in the *eritz* or *land*, but they are in time, and hence in the Chronology ; therefore we add them, and we have the year 4175, Christ in the temple—hence no more famine.

If we read the 45th chapter, we see that Israel sent to Joseph for food ; and *Joseph* became revealed to his brethren, and his great joy was over Benjamin, *his brother ;* and he sent to his father ten asses (the primitive idea in this word, is boiling, stirring up, heated, red) laden with the good things of Egypt ; and ten she-asses (that is, slow steps, but perpetual) laden with bread and food to use by the way. These ten asses typify the ten brethren (without Benjamin and Joseph), and the she-asses their churches that carry us up to the Messiah—these, with their types and ceremonies, came up out of Egpyt ; but Benjamin, who does not belong to the Israelitish church, but to the Christian —he gave five changes of garments. Now, the garments which he wore were the passover periods, which is the Levitical cycle of 430 years, because that is the *shanah* with rests, as shown thus : 360+70=430 ; and we will see how he wore them ; we begin at 2237+430 and have 2667 ; here Moses set the calendar back 190 days (*i. e.*, years)—Exod. xii., 2—which gives us the year 2477, which plus 430, reaches 2907+430=3337+430=3767+430=4197—when the *son* is sitting at the right hand of the father—typified by Benjamin, the son

of the right hand. The reason of this deduction of 190 years by Moses, would seem to be to make an apparent reckoning from the birth of Isaac, which was in 2048, or 190 years before the entrance into Egypt, thus 2048+190=2238. As Abram gave all he had to Isaac, we have, likewise, the 300 pieces of silver to reckon; these denote the *rests* (*i. e.*, Sabbaths and Jubilees of the period). The five cycles have 70×5=350 rests; but the first cycle having no Jubilee rests, we deduct 9, leaving 341; but we have seen 190 years deducted, and there were 70 years of servitudes in Babylon—when they were not in the *land, eritz*, at all—hence had no rests; this makes 260 years off, which would be equal to 41 rests—leaving the 300 rests to 1890 years. We here find these numbers all applying in a manner that must preclude the doctrine of chances.

When Joseph talked with the brethren (xlv., 6), he said: "These two years has the famine been in the midst of the land, and yet there are five years." Five years more to hunger and thirst after life. I have already spoken of Egypt as rendered from Mizraim. Now, Mizraim means Egypt, but Egypt does not mean Mizraim, for it is but an arbitrary application of the word when rendered Egypt, whereas Mizraim signifies to guard, to watch, to keep. Therefore, I think if the word had been translated "Mizraim" (Egypt), the reader might more readily catch the idea it means to convey—which I take to be, that God led the church for a space of 430 years under his special care; and then, when Israel was yet a child, led it out and through the wilderness. Before proceeding, I must note a circumstance that occurred at the first interview with the

brothers of Joseph (xlii., 17). He put them all together in ward three days ; and on the third day he said to them : *This do and live ;* for I fear God. If ye be true men, let one of your brethren be bound in the house of your prison ; go ye, carry corn for the famine of your houses, but bring your youngest brother unto me. And *Simeon* was the one that staid until Benjamin came.

If a person were to translate the above 17th verse regardless of its connection in the Bible, or the preconceived theory, he would probably render it thus : He gathered them all together unto watch and guard three days. The idea is, not that they were put in prison, though it may properly be so translated ; but the meaning—and somewhat allegorical—is, that these tribes or brethren were in a species of bondage, keeping watch until Joseph and Benjamin were reunited. That is the natural and the spiritual man in the second Adam, Christ—and Joseph's literal time, being in the third day of the church to the sixth, or day of Christ, was three days. When Benjamin was sent for, we also have seen that Simeon was kept as a hostage waiting, and was the first to greet Jesus at the temple, who is here typified by Benjamin, the inner or spiritual man.

Herein we may see that Benjamin typifies Christ. It was Judah that saved him when his brethren would kill him—Gen. xxxvii., 26. It was Judah who offered to replace him, that he might return to his father, xliv., 18 ; and Judah it was who had become surety for his return to Israel. Subsequently we find him dwelling within the kingdom of Judah—not being counted as a tribe, however, but vitalizing the house, as it were—for

he represented the spiritual or inner principle. Thus Judah bore him to the day of the Messiah; hence, Christ comes out of Judah.

When he was born, Rachel died, and was buried on the way to Ephrath, Bethlehem, very close to it—Gen. xlviii., 7; showing that the previous division or day of the church expired, within sight (in point of time) of the birth of Christ at Bethlehem. His mother called him Ben-oni, בן־אוני, which has been usually received as meaning, *son of my sorrow*; but this has no foundation in truth, being the conception of some ancient Jewish translator that it must mean sorrow, because Rachel then died; and the word אָוֶן meaning *nothingness, vanity,* also *toil, trouble,* is easily taken for *oni.* The lexicographers give the meaning sorrow from this word alone, not because the Hebrew meant sorrow, but that it was already rendered sorrow with an apparent show of reason. Moreover, this is not the word "*oni.*" The lexicons are about half full of renderings from the modern translation into Hebrew, instead of being translations of Hebrew into the modern tongue. That is, they find a word rendered thus or so, hence accept it as correct, and so retail it. אונִי (oni) means my ability, strength, substance; and this is in keeping with the typical character, and with the name given by Israel, Benjamin, son of the right hand, which indicates power and uprightness. The great prototype sits at the right hand of God. His mother gave him the appellative, *son of my power,* which the church would apply to Jesus, and the father named him Benjamin, son of the right hand. This latter name is written as

one word—not as the "*son of*," for we have sons of Benjamin.

There was also a gate named after him at Jerusalem. In Jeremiah xxxviii., 7, we find "the king then sitting in the gate of Benjamin." Now, the gates of Jerusalem have all a spiritual significance, smothered with Billingsgate in the literal translation, following the grossness and ignorance of the Jewish vulgarisms; for how can we suppose that the people who crucified Jesus could receive the correct meaning of the Scriptures? Of course they translated and read them in the light of their own darkness.

In Deut. ch. xxvii., 12, the idea is expressed that these are appointed to invoke God for the tribes upon Mount Gerizim (that is, from the desert and sterile land through which they are going), when they pass over Jordan (or the course of descent) and turn their faces upward—Simeon, Levi, Judah, Issachur, Joseph, and Benjamin. Here we see Benjamin at the end, which is the Messiah.

Moses, when speaking of the tribes, calls Benjamin the beloved of Jehovah, and that he should dwell between his shoulders—meaning, bear the burden of government for him. In such apparently trifling references as these, the reader may trace a parallel making Benjamin a type of Christ. But in almost every book in the Bible these typical features may be found; it being, as I before remarked, a history of God's church, of whom Christ was the moving principle, developing humanity towards his standard.

Among the most pointed prophecies, however, is that of Job xix., 25, which has had less attention given to

it than otherwise would have been, owing to its false translation, perpetrated by the King James translators, and yet more shamelessly by the Douay ; for the departure from the truth is too glaring to suppose it was erroneously done ; and I can only suppose the fraud to have been attempted for the purpose of supporting their dogma of the resurrection of the flesh and bones ; yes, the identical flesh and bones that may after we leave it, decompose and become parts again of twenty other bodies. The James version reads : "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth ; and *though* after my skin *worms* destroy this body, in my flesh shall I see God." While the Romanish version unblushingly reads : "For I know that my Redeemer liveth ; and in the last day I shall arise out of the earth, and I shall be clothed again with my skin, and in my flesh I shall see my God." The James version italicizes such words as they admit are not in the original. Had they been honest they would have italicized all excepting the line, "I know that my Redeemer liveth ;" as for the balance, there is nothing like it in the book. It reads thus : "For I know that my Redeemer liveth, and at last (hereafter) will appear (arise) upon the (dry) earth ; and after they have destroyed this my skin, and out of my flesh I shall behold God." True, this may be read in several ways, even thus : "And after my awakening, and this body destroyed, from my flesh," etc., etc. ; but it cannot be construed into "in my body I shall see God," or that "I shall arise in my skin." The marginal reading in the Protestant Bible is, "After I shall awake, though

this body be destroyed, yet out of my flesh shall I see God ;" this conveys the true idea—that which I give is more literal. The word Redeemer is applied to Messiah from the system in the Levitical law of redeeming lands, etc., every forty-nine years—that is, every seven seven. It will be perceived that I insert the word *dry;* this is because among the first words rendered *earth*, is *adamah*, which signifies the church of the Adamic or spiritual man, and there is אֶרֶץ aretz, which symbolizes the church in the Bible, as it was when the Adamic man was destroyed by the flood ; the word above, however, is the word that means the earth literally עָפָר *opher*, and is designated by the words dust, dry earth, by *Gesenius ;* but it is the earth apart from a church symbolism. And it was on this earth, in reality, that the Redeemer did appear, and went among men outside of the church ; he ate with sinners and publicans ; the word "this" infers, that after my death, "this shall happen."

I know not whether there is more ignorance or turpitude evinced in these false readings ; for they should have known that Job could not have seen Jesus in the flesh. The word translated God, is one not usually applied in Scripture to Jesus, but to the Father or Jehovah, who was Christ ; it is אֱלוֹהַּ, an appellative seldom used.

The peculiar phraseology of Job in using the word "skin," may be accounted for by its being the subject named in the preceding verses, and conveyed the idea of the "*body.*"

We may well doubt whether the unlearned are profited by reading the Old Testament, as at present

translated, for it teaches, in the letter, more error than truth. But the day is approaching when the American Bible Society will be able to pull their wagon out of the deep rut in which they have run so long—if not so well—and decide on having a better translation.

CHAPTER IX.

WHAT WAS A PROPHET? WHO WERE ELIJAH AND JOHN?

MAN'S attempted comprehension of deity always results in three ideas, whether he be Unitarian, Trinitarian, Pharisee, or Sadducee. The first is that of an incomprehensible being. The second, that of his operating power, or spirit; and the third, his work or result. With the latter he is familiar, with the second he has a limited acquaintance; but of the first, "No man hath seen God at any time." "The only begotten son, which is in the bosom of the Father, he hath declared him." True, we are told by the present translation of the Bible, that Moses talked with the Lord, and the Lord talked with Moses, face to face. And it is rendered in the last paragraph, that he talked with Jehovah face to face. As the matter here stands there is a direct contradiction between Exod. xxxiii., 9, and the words of Jesus in John i., 18; therefore we will attempt to explain how this was done—for the error is in a too liberal translation, growing out of a want of conception of the inner man. It reads, "and the Lord talked with Moses"; and the eleventh verse reads, "and the Lord spake unto Moses face to face." With regard to the first, Moses went into the tabernacle, and the "pillar of cloud descended." Now this is "cloudy pillar," not meaning clouds of heaven, but clouds of the mind, dim;

and that which reads "and the Lord talked with Moses," and that in the eleventh verse, which says, "and Jehovah talked with Moses, face to face," it was the tabernacle, or holy of holies, through which He talked. The "cloudy pillar" indicates that Moses was entranced, and stood as a spirit before God, it being the inner man of Moses, or *son of man*, that spoke. In the same sense we see that at the Transfiguration a cloud descended. And when Jesus said no man had seen God, he referred of course to the natural man. There is a marked distinction, already stated, between man Adam, and man *ish*. I have stated that Adam represents the spiritual man, and, "the son of man" is the spiritual, for he it is that comes down from heaven, that is, it is the Spirit of God. The proof of this may be found in that whenever the phrase "son of man" occurs in the Old Testament—and it means the same in the New—it reads בֶּן אָדָם *son of Adam*—with only about two exceptions, which from their connections but prove this theory; one is in Psalm cxliv., 3, which reads: "Jehovah, what is Adam that thou hast knowledge of him? son of man, אֱנוֹשׁ *Enosh*, that thou regard him?" And the next verse proceeds to explain or qualify, and says: "Adam is like a breath cut off, his days as a shadow pass away." That is to say, seemingly to the senses. The other is in Dan. vii., 13, and is a Chaldaism that may be rendered *son* בַּר, or the beloved, or chosen, but it means the *begotten son*, the word "man" is *ish*. When *man* and *son of man* are mentioned together, as is frequently the case in the prophets, it is invariably "*ish*" and *son Adam*, showing a Scriptural distinction. Psalm iv., 8, shows

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this difference in the original, which may be read: "What is man (Enosh), that thou hast mind of us, even the son of man (Adam) that thou set over us?" In Ezekiel alone, the phrase son of man (Adam), occurs about ninety times, without an exception, and when the earth is spoken of, it is the *adamah*, showing that he is writing of the spiritual, although such authors as De Welte would refer this alone to the man's style, or the date and place where and when it was written.

I have already endeavored to show that the spirit operates on the natural man. It is an idea as old as the mountains, that the spirit of a departed man can return and affect the organs, more or less, of living man. If this is true, how vastly superior to it must be the light shed when the Spirit of God operates on man. We have seen what purported to be the former, and I doubt not that it was so; yet it was very imperfect, and produced little or no light. But who is the recipient of this higher spirit? Not every man, for Adam was cut off from the face of the earth; and, comparatively, few have the second Adam, Christ, the Son of Man, within them. That is, the Son of Man of the new birth—he who comes down from heaven. When a man receives this, he must, like Jesus, go into a mountain; he cannot, like him, go into a so "exceeding high mountain;" yet he may become sufficiently elevated to receive a touch from the Spirit of God. It is only done, however, with fasting and prayer. All the prophets went through this process. Daniel fasted three full weeks, or twenty-one years, before he acquired the spiritual knowledge that he sought. This is

not total abstinence, however, for Daniel describes his fasting as having eaten no pleasant bread, no flesh and no wine—Dan. x. 2. The usual fast of a prophet is described as of forty days. Ezekiel's fast was three hundred and ninety days for Israel and forty for Judah, making the cycle of four hundred and thirty years, symbolized by days, during which time he had a prescribed diet, which, as a matter of course, was symbolic—Ezek. chap. iv. When Elijah fasted, he was furnished with a cake and a cruse of water. "And he went in the strength of that meat forty days and forty nights, unto Horeb the mount of God."—1 Kings xix. 8. Horeb means dryness, desert, solitude; and it was at Horeb that God said he would meet Moses, and said "Thou shalt smite the rock, and there shall come water out of it, that the people may drink." Thus typifying that the rod of Moses brought the *waters* out of the dry desert. These fastings are always represented as in the "wilderness." A careful reading of Isaiah will define the significance attached to this phrase. Chap. xiv. 12, says: "How art thou fallen from heaven, O son of the morning," etc., etc., etc. "That made the world as a wilderness, and destroyed the cities thereof." And in Jer. ii. 31, the Lord says: "Have I been a wilderness unto Israel?" "a land of darkness?" We may safely conclude that the fasting term of forty days and forty nights which the prophets underwent indicated a term of preparation—symbolical of a future period—being one of temptation and spiritual education. In teaching a child to walk, the parent puts it on its feet and lets it stand alone; in like manner, the Father takes his child, the "Son of Man," and lets it stand alone

in the wilderness for a trial of strength. As he withdraws from it, the evil influences can approach him. In the Scriptures this process is called the attacks of Satan, temptation, etc., and a man must have much spiritual strength to withstand the trial. Hence in these crises the "devil," or Satan, is represented as very active, as in the case of the temptation of Jesus ; for the higher the mark the harder they strike. Therefore, if you take a pure nature and bereave it of the support of God, leaving it solely to its own resources, with its animal nature to be kept in subjection, how keen and painful must be the attacks of temptation, presenting sin in every guise, to be resisted, without the support of the staff on which it is accustomed to lean. It is after these schoolings that the prophet becomes perfect in his calling. A prophet is defined to us as one "who has the testimony of the Saviour, for the testimony of Jesus is the spirit of prophecy—Rev. xix., 10. He must be one sufficiently exalted to reach that plane of life controlled by the Spirit of God directly, and be one whom God sees fit to use. One whom Christ speaks through as though he were himself in the flesh on the earth. This is not, however, applicable to Jesus, ' for in him was the *fulness* of the Godhead." Therefore, although he was a prophet, the description of a prophet does not fill the measure of his attributes.

The first of the prominent persons named in Scripture as a prophet, was Abraham ; so likewise Israel was a prophet. Moses, however, was more than a prophet ; for we read (Exod. vii., 1) : "And the Lord (Jehovah) said unto Moses, See, I have made (placed) thee a god (Elohim) to Pharaoh, and Aaron, thy brother,

shall be thy prophet." As given in the Protestant version, we would be deceived with the idea that Moses was appointed to be a god, which is but a heathen deity, whereas it is evident that the word "Elohim," the same word as in Gen. i., 1, does not so intend here, but rather that Moses was as God on this occasion, and Aaron his prophet as prophets are of God.

After Moses no such prophet arose, up to the days of Elijah. This name is a singular one to be borne by a man, being Jehovah, God, or Jehovah is God; each syllable being a designation of Deity. But in Gen. iv., 26, we read: "Then began men to call themselves by the name of Jehovah" (marginal reading). This, however, is not an entirely reliable translation; it is probably correct, while that in the James version is more likely to be wrong. Certain it is, that after this the names of men partake of the syllables of the names of God. And with this came a tendency to self-exaltation. But Elijah's progenitors, and not he, are responsible for his name. Yet it may have been given because he is only known in the Bible as a mouthpiece of God. He appears on the scene in the reign of Ahab, an idolatrous king of Israel, whose time ran from 3240 to 3262. In 1 Kings xvi., 34, we find: "In his days did Hiel, the Bethelite, build Jericho; he laid the foundation thereof in Abiram, his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord which he spake by Joshua, the son of Nun," which words read: "Cursed be the man before the Lord, that riseth up and buildeth this city, Jericho; he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it." It is evident

from this language, so peculiar, that it is not to be read literally, and therefore refers to other than material things, and the proper names are but symbols—Jericho representing a phase of sin or idolatry, which was revived in Abiram and Segub, or in the churches symbolized by these names. We likewise read (xvi., 33): "Ahab made a grove, and Ahab did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him." His wife (*church*) was Jezebel, the noted idolatress. And it was at this low state of the kingdom of Israel that Elijah appears upon the scene.

Heretofore I have had occasion to speak of the forty-day fasts of the prophets. Like all the forty-day periods, they are probationary and may be multiplied by seven to equalize heavenly and earthly time. This makes a period of 280 days or years, which is half the earthly cycle of 560 years. Elijah was fed by an angel, and went on the strength of that meat forty days and forty nights unto Horeb the mount of God"—1 Kings xix., 8. Horeb means desert, dryness, etc., and is not exclusively a proper name, and I think it reads as it really means. "And he went in the strength of that eating during the dryness (famine) in the mount of God"; that is to say, Elijah was in the mount of God, and the famine was in the church on earth. This was during a period of 280 years, that the spirit of God in the mount watched over the desert, say from 3173, in the last decade of Solomon's reign, when Jeroboam revolted, to the beginning of Babylon, against Judah under Sennacherib, in the 16th of Hezekiah, 3453, 280 years (2 Kings xviii., 10); this being the exact term of the

existence of the kingdom of Israel. It was then taken captive by Assyria.

In 1 Kings xi., 26, we read: "And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hands against the king." This marks the revolt of Jeroboam, in 3173. We here see that Jeroboam's mother was named Zeruah, and she was a widow of Zereda. They were all Ephrathites—I may repeat that a widow represents a husbandless (that is a Christless) church. Now Zeruah means *Leprous;* that is, the church had a disease pervading its whole body, it was rotten. The reader will please bear in mind this idea of a leprous church, for it will be more fully illustrated hereafter. Elijah was sent to a widow woman of Zarephath (Sarepta)—1 Kings xvii., 17. There is an affinity, so to speak, between this name and Zereda. When he arrived at the place, the widow woman was by the gate of the city; he asked the woman for water and bread but she had none, but she had a little meal in a barrel and a little oil, and she was gathering a few sticks, to make a cake for herself and son to eat before dying. Then Elijah told her to make a little cake for him, and for herself and son; and promised that the barrel of meal should not waste nor the oil decrease, until the day that the Lord giveth rain upon the earth (Adamah). We have seen that bread and water have their spiritual meanings, one symbolizing spirit and the other life. The rain that was to come is therefore a descent of the Spirit from heaven.

A prophet here becomes the symbol of a Spiritual

period of 280 years; a phase of the church, under the name and superintendence of an individualization of the Spirit of God. In this character we must regard Elijah. And the widow woman did as he said. After this, her *son* was taken sick, and she said, "What have I to do with the, O thou man of God? art thou come up to me, to call my sin to remembrance, and to slay my son? And he said to her, Give me thy son; and he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he stretched himself upon the child *three* times, and prayed that the child's soul should come back—and the boy lived, and he said 'See, thy son liveth.'"

Now suppose we regard the widow as the church; the son, in the relation that we have seen, *a son* as an incident to the church. This son, which is Christ, was almost dead in the earthly church, and Elijah took him *up* into *on high*—the word *loft* being quite an arbitrary and *materialistic* translation, out of keeping with the original—"and he stretched himself upon the child three times." The word stretched would better read, *measured*, as given in the margin, and the word "*child*" is not the usual one, but is יֶלֶד *Jaled*, frequently used, however, in this signification; but as Gesenius says, "This mode of speaking everywhere implies a like condition of the father and the son." See *son* בֵּן *Ben*, No. 1. The primitive idea is of one begotten—it is the word used so frequently as "begat a son"; and in Isaiah ix., 5, "unto us a son is born." So also, Sarah, when speaking of Isaac (Gen. xxi., 7), uses this word. In fact all the *sons* typifying Christ

(I think) are uttered in this word. Elijah, as above stated, indicates a cycle of 280 years—and he *measured* this three times over the son of the widow, which was equal to 840 years. Elijah appears in Ahab's time, from 3240 to 3262; but the exact date of this restoration of the widow's son is not given. We must likewise remember that within the next cycle, there is in the chronology as a part of real time, a period of seventy years in Babylon that does not belong to the church or Scriptural cycles; hence must be here included in this measurement of Elijah's. We will take, therefore, the middle of Ahab's reign as the starting point—say 3253 +840+70=4163, when the son was alive again in Jesus, the begotten son of the church.

The 18th chapter of 1 Kings is replete with prophetic data; unfortunately, however, it is to a great extent lost in the corrupted Hebrew and the misapprehensive translation. We must bear in mind that Jezebel, like other prominent female names, is but a pseudonym of the church, growing out of its still perverted state. Now Jezebel, or Isabella, means chaste, spotless virgin, yet she is represented in a very bad character—because the church is a spotless virgin, but represented on earth by Jezebels; and even so her character may be read in the original, if the Babylonish voweling is discarded; as for instance, "the dogs eat Jezebel." The word rendered "dog" means, a monotonous beating, to clap, hence a resemblance to barking—and thus, even according to Gesenius, Caleb, the son of Jephuneh, was a dog. Jezebel does not belong alone to the reign of Ahab, but all through the corrupt institution; but she presents the sobriquet for that period

wherein occur her more prominent acts. We must likewise remember, that this whole history has but one goal and that is, humanity, in the *begotten* son. We read, after many days, the word of the Lord came to Elijah in the third year, saying, He would send rain upon the *adamah*—this was in the fourth period, for these days and years but mean revolving cycles, and the third is the era of Jesus, or the sixth day.

And Elijah went to show himself to Ahab (*i.e.*, the brother of the father). Now bear in mind that Elias did come with John the Baptist—"And there was a great famine in Samaria" (*i.e.* the watch-tower). That is to say, they had had no food from heaven for a long period, as was the case preceding the advent of Jesus. For when Jezebel cut off the prophets of the Lord, Obediah (*i.e.*, servant of God) took a hundred and hid them by fifties in a *naked space* (not a cave, as translated); the fifties read fifties *ish* (men), showing that they specify time. Now the prophets, that is, the church, were cut off at the captivity; and when we read fifty prophets, *ish*, it means *rests*. The first fifty supplied 310 years, and the next 309, as they dove-tail as it were. This would make a period of 619 years, when the prophets were in a spiritual desert—3577+619=4196, the year of the Crucifixion. That this narrative is intended to apply over the whole space, may be inferred from the following verses (5–11)—when Ahab told Obediah to go into the land (eritz), unto all the *fountains of the waters*, and to all the streams. The word fountains, in Hebrew, is a compound word meaning *from the eyes*, that is places whence one sees. And Ahab and Obediah divided the land and each went their way. Obediah,

however, met Elijah and fell on his face before him—that is, before the *Lord God*, which the word Elijah signifies. Obediah then says to Elijah: "It will be that as soon as I go, the Spirit of the Lord will carry thee, whither I know not." But Elijah tells him to tell Ahab he would surely show himself to him *on that day*, for they had arrived at the sixth day, and Elijah and Ahab met. He then said: "Gather to me all Israel at Mount Carmel (which means, the elevated garden, *i. e.*, garden of *great* fruits, or the garden of God), and the prophets of Baal, four hundred and fifty, and the prophets of the groves (*asherah*, another species of idolatry) four hundred, which eat at Jezebel's table." The word table comes from the idea of extension of waters. Thus we see every metaphor in keeping. Elijah then said, How long will ye be divided into two parties? if Jehovah is the God (Elohim), worship him; if Baal, then worship him. Then Elijah said, *I*, only I remain a prophet of Jehovah, but the prophets of Baal are four hundred and fifty men (*ish*). And he told them to bring two bullocks, and the Baalites were to begin and make a burnt sacrifice, and each party was to call on their god, and whichever god sent down fire and consumed it, he was to be the *God*. The 29th verse reads thus: "And it came to pass when noon (the brightest time) was past, and they prophesied until the time of wholly consuming the sacrifice (or gift), and no voice, and no response, and no attention. 30th—Then Elijah said to all the people, come near unto me, and all the people came near unto him, and he repaired the altar of the Lord *that was* destroyed. 31st—And Elijah took *twelve stones* according to the number of the tribes of the sons of

Jacob which had the word of the Lord, saying, Israel shall be thy name. And with the stones he built an altar in the name of the Lord, and made a conduit (channel) according to the extensions of the house about the altar." Before proceeding, I would examine a word or two. The altar was rebuilt with twelve stones. The word stone is אֶבֶן eben, from the root אָבַן aben, to build, and here we see the word בֵּן *ben*, of which so much has been said, as son or builder, with *aleph* prefix, hence the reason why Christ is so frequently typified by a stone. So Joshua took *twelve stones* out of the midst of the Jordan, etc.—Josh. iv., 3. Now this altar is that made with the twelve apostles, and a channel around to bring in the scattered tribes. The 32d verse is senseless as translated in the James version. This I will presently show by the arithmetic of the metaphorical narrative. The next verse says: "He put the wood in order." Here the word *wood* can also be rendered *trees*, which is more correct in the metaphorical sense, as we have seen this symbol used so frequently. "And he cut the bull in pieces." The primitive idea is "to break up," as the word *phar*, *bull*, means to break up. He then said, "fill four buckets (not barrels) with water." The word translated *barrels*, means turbid, troubled, hence *four* times the troubled waters; and this was done "the second time, then the third time." The 36th verse is nearly half interpolated. It is thus: "And it came to pass at the time of consuming the offering, Elijah the prophet approached and said, Lord God of Abraham, Isaac, and Israel, to-day let it be known that thou art God in Israel, and I thy servant, and all these things have been constituted according to thy word. Then broke forth the

fire of the Lord and consumed the offering, and the trees, and the stones, and the waters, and the dry earth, etc., etc. The prophets of Baal were destroyed, and Elijah told Ahab that there was a sound of abundance of rain (*i. e.*, the pentecostal day)—v. 42. "And Elijah ascended to the head of *the* Carmel," and bowed himself to the earth (*eritz*), etc., etc. And he said to his *boy* (not servant), Ascend now and look at the course of the waters (*i. e.*, the tumult); and he went up and beheld, and said, "nothing whatever." And he said (*i. e.* Elijah), "stay (*during*) seven times." This will be explained hereafter. This 43d verse is falsely translated in the words *servant* and *go again*. Now, the first arithmetical item I will call the reader's attention to is, the 450 men, prophets of Baal. These represent the pseudo holy things of the church from the date of its establishment, which was in 1056, when the son was born to Lamech and called *Noah*.

The prophets above being mentioned as in fifties, would designate rests, with Jubilees, as the fiftieth year is the Jubilee. The 450 are not so named, as they were established before the Jubilee, which began with Moses. These, then, are Sabbatic rests, and 450 multiplied by 7 gives us 3150. We arrived at the year 1056, by zodiacal time, and is not yet corrected. Therefore, we must deduct 13 years, and we have 1043+3150=4193—the time when the altar was built, by the selection of the twelve, after the baptism in Jordan. The seven times is difficult to comprehend, as regards any definite space of time; it would rather seem to mean seven repetitions. But there were 400 prophets of the groves, fifty less than those of Baal.

They are contemporary, however, and represent a period three hundred and fifty years shorter than those of Baal. Now, among the kings there are ten of whom we read about, thus: "Jehoash did right in the sight of the Lord; but the high places were not taken away." That is, they continued to sacrifice to Baal, but not to Asherah. The united reigns of these ten good kings is 343 years, and Rehoboam did not turn away until his sixth year, making 349, or equal to fifty Sabbatic years less than the worshippers of Baal had—for he had them all, even Solomon.

Thus do the Scriptures testify of him: Again, Ahaziah, king of Israel, fell and was sick, and he sent to inquire of Baal-zebub (Belzebub), the god of Ekron, whether he should recover—2 Kings, i., 2. And Elijah was sent to meet the messengers, and to say to them, "Is it not because there is not a God in Israel that ye go to inquire of Baal-zebub, the god of Ekron? Now, therefore, thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed." This they reported to the king, who inquired, what manner of man was he? And they said, "He was a hairy man, and girt with a girdle of leather around his loins. And he said, it is Elijah the Tishbite."—v. 8. "Then the king sent unto him a captain of fifty, with his fifty."—v. 9. This was in the year 3265, that being the year that Ahaziah died. The word "captain" denotes leader, chief, etc., not particularly captain; and the fifty symbolizes the Jubilee and Sabbath days, for it does not say fifty men, but they denote *rests*, and are the measure of 309 and 310 years—that is to say, in 309 years

there are 50 rests, and the next fifty will run through 310 years (see table). Elijah sat on the top of a mountain (not hill), and the captain of the fifty said to him, Thou man of God, the king hath said, Come down. And fire came down from heaven and consumed the fifty. That is 3265+310=3575, the date of the captivity, at which period Elijah—or the Lord God—did not come down to earth from the mountain. Again, fifty were sent on the same errand, with a like result. Thus, 3575+309=3884. This marks the era of the Seleucidæ. The Maccabees, after this, partially renovated the church. Then a third fifty were sent, and bowed before Elijah, and were humble. And the angel of the Lord said to him, Go down with him; and then Elijah (meaning Lord God) came down from the mountain to the valley. This was in 4193—thus, 3884+309 =4193. At this time we find recorded in Matt. iii., 4: "And the same John had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey." Here is John in the same garb as Elias, and of whom Jesus said, "This is Elias which was for to come."—Matt. xi., 14. At this time he baptized Jesus, and said, "He on whom the Spirit descends is he." This hairy garb with which they are clothed indicates their spiritual state. As Esau, the hairy man, went into the wilderness, he representing the spiritual man or church, hence he was called Edom; and Seir (hairy) is the mountainous part of Edom, which name is most probably a corruption of Adam, the difference being only in a vowel—which were not written—and I have shown that Esau represented the

spiritual church. Hence the hair is a prominent feature in the Nazarite.

There was a succession of these prophetic cycles of two hundred and eighty years, of which the forty years was the nucleus, each one foretelling the Messiah in his own peculiar manner. With regard to this, Luke (i., 70) says: "As he spake by the mouth of his holy prophets, which have been since the world (church) began." And Peter said, in Acts iii., 21, speaking of the advent of Christ, "Which God hath spoken by the mouth of all his holy prophets since the world began." We must, therefore, retrace our steps to the preceding developments, who have all, in their own way, foretold Jesus. Elijah succeeded Samuel, who is already somewhat noticed as a Nazarite. In 1 Sam. iii., if read with a view to the allegorical reading, its point may be readily perceived. He was in the fourth day, at its decline; he ministered unto the Lord, whose word was precious in those days, and there was no open vision—that is, the people and church were far removed from heaven. "And before yet the light of God went out in the house of God, where the ark was," Samuel was laid down—not to sleep, however—that word being an interpolation, it would be more properly, laid up to rest—1 Sam. iii., 3. And the Lord called him. But at that time the church did not know God; therefore, he went to the high priest, Eli, supposing he had called. The church did not recognize the voice of God. So Samuel, whose name signifies "the name of God," was again laid down, and another day of the church came—the fifth—and the process is repeated; still they know not the word of the Lord. But on the next day—the sixth—

Samuel (the name of God) answers to the voice of Jehovah the Father, in the person of Jesus. The third time he knew and answered the Father.

Gideon preceded Samuel as a prophet, and instrument of God. He was called Jerubbaal, meaning the adversary of *Baal*, which represents the idea of aristocracy—making men lords and masters over others. And the name Gideon signified one who warred and cut away such *trees* or religions; whilst Midian, whom he warred against, signifies, who is to rule, to govern, strife, &c. Thus we see all these names in keeping.

The history of this warfare is found in Judges vii. and viii. Gideon commenced to reign in the year 2928, "and there came out 32,000 men against Midian." This, by the rule to be found in the chapter on Chronology, of taking 427 for one year, gives us 75 years—2928+75=3003—subsequently 22,000 returned—ch. vii., 3. Then 300 were selected out of the remaining 10,000, "being men that lapped water like a dog," verse 5. Now the word is *waters*, not water, and those who drank the waters *with their tongue* (lip service) were the 300, but those who bended the knee (and truly worshipped) remained. He divided the 300 into three *heads* (not companies)—verse 16, and he put a trumpet in their hands and empty *buckets* with light in each. This trumpet was the Jubilee horn or trumpet, and not the silver one used to convoke the assembly; it was used at feasts and Sabbaths, etc. The word translated "lamps," is more properly flame, but has reference to the *lips*, hence it means *light* from the lips, words; and empty buckets signify that no *water* was in them. Water has already been shown to be a symbol of those

on whom the breath of God is given. They are divided into three heads, because they symbolize the three great feasts, held annually, when all Israel gathered together; the trumpets show this character. 100 went with Gideon as leader; these represent Sabbaths, hence 700 years—3003+700=3703. This is about the time when Ezra returned to Jerusalem to rebuild—Ezra vii., 1. With the 300 he defeated the Midianites; they (the 300) count as 100 years, because in one year the three feasts were held; and the language, too, is peculiar —it is three hundreds מאות, which rather signifies a stated body of men, as captains of "*hundreds*," indicating the relation to the feasts, as is elsewhere frequently found.

On his return, chapter viii., 14, he caught a young man of the men of Succoth; now Succoth means booth or tent, and the "men of Succoth," refer to the men that symbolize the feast of booths or tabernacles. "And the young man *did write* of the elders of Succoth seventy-seven man," איש *ish*. It will be noticed that the word man, *ish*, is in the singular, and so it will be found when in connection with certain numbers; for example, in Gen. xviii., 2, we read, "and lo, three men stood;" this is אֲנָשִׁים being the plural form; whereas, in Judges xx., 25, "of Israel 18,000 men איש *ish* in the singular, and in Exod. xxxii. 28, there fell 3000 man *ish*. In instances like Judges xx., 46, we read 25,000 men (*ish*) that drew sword; all these men אֲנָשֵׁי (plural) of valor. In some instances the plural form will be found in connection with numbers, but generally worded in a different manner. From this I infer, that when we read 70 men (*ish*) it

symbolizes time in one of the forms already noticed. From the frequent recurrence of this peculiarity, lexicographers say, *ish* sometimes implies men, or humanity as a class; but I suggest for the consideration of students the above idea.

Therefore, "seventy and seven man" symbolizes the periods or cycles containing seventy and seven rests, and the time is 479 years; 430 for the seventy and 49 for the seven Sabbaths. Our last point was 3703, to which we add the 479, and we have 4182, the week of Jesus in the temple. Christ dwelt in tents and booths (externally) throughout the Israelitish term, which the feast of tabernacles commemorated; hence to mark his appearance in the temple, the term "*Elders* of Succoth" (tents) is used. As heretofore remarked, when the numbers are of man generally, or man "that draws sword," they count on the principle of 427 to the year, as containing the germ of a year, *seventy;* but when it is princes, dignitaries, elders, etc., they refer to rests or Jubilee periods, Sabbaths, etc., or the cycle of 479. Hence, when Christ is in the temple the church then has no aristocracy of priesthood, because Gideon overcame the Midianites.

The next preceding prophet is Moses, perhaps the greatest of them all. If one views critically the words in the original text with a view to their real significance, there is far more to be found in the history of Moses than appears in the literal translation as we have it. His very name denotes the symbolic character of his history, for it means "drawing out of the waters." When Pharaoh's daughter found him, she named him Moses and said: "For from the waters (I) draw him." We have

seen the significance of the word "waters," and how much it symbolizes in these pages. Now let us look more into his origin. Exod. ii., 1: A man of the house of Levi took a daughter of Levi and she conceived and bare a son; and seeing he was good, she hid him *three months.* Then she took an ark of bulrushes and daubed it with slime and with pitch, and put the child therein, and laid it in the flags by the river's brink. The first item here is three months, which in symbolic arithmetic is 630 years—30×3=90×7=630, or a month of the great cycle of 2520 years is 210, which multiplied by three gives the same result. Moses was born in 2588, corrected time (36 off), 2552—add 630 to 2552 and we have 3182, when the kingdoms of Judah and Israel were established and divided. The next thing is the *ark* of bulrushes. The "ark" is a box or coffer. The same word designates Noah's ark. This word is תֵּבָה tebah, but the ark in which the testimony was placed (Exod. xxv., 16), is likewise a box or coffer, etc., and is spelled אָרוֹן araun, hence Araunah, who sold the threshing-floor on which the temple was built and in which this ark was deposited. The word bulrushes does not convey the correct idea; it should be papyrus, and the primitive idea of the word being to drink or absorb waters. As for daubing with slime—that is a liberty taken with the text. I think it should read, "she put on boiling asphaltum and pitch." The idea being as of boiling waters. There being but the one root to the two derivatives, translated slimed and daubed; the word being חֵמָר homer. "And she put the child therein." The "put" is deficient in expression; the word signifies "a deposit—a trust," from a root that means to set, to

place, to appoint, שׂוּם, and the word child is יֶלֶד, "the begotten son," above referred to. And she put it (the same word as above, "homer") in the sedge or seaweed, by the border of the river." The word rendered border, or brink, again comes from the idea of absorbing water—in affinity with the word is שָׂפָה lips, as appertaining to speech. The word river is also incorrect, for the real word for river is נָהָר, *nahar*, whereas the word here rendered river is יְאֹר *jeor*, which Gesenius says is an Egyptian word, and means fosse; he also gives the definition *river*, but it is only used in that sense in connection with Egypt. I doubt its being any but a Hebrew word, however, for Isaiah uses it, where it is rendered *brook*—it seems to refer to artificial rivers, canals, etc. I merely state these matters in order to have a true understanding of Moses, and his very evident symbolic character. He here stands before us a miraculously preserved child, not an ordinary boy, but *begotten of the waters*—hence spiritually begotten. He was taken up by Pharaoh's daughter. With regard to the word Pharaoh, Gesenius considers it an Egyptian name of their kings; but I should think it more likely that they received the word from the Hebrews than the Hebrews from them. I have no doubt it is derived from the word פָּרַע to uncover, to begin, from which likewise hair locks is a derivative—and hence he represents the beginning of the Israelitish phase of the church, including the Nazarite. We next find Moses in Midian, at a well (Exod. ii. 15), and the priest of Midian had *seven* daughters, who came there to water their flocks, and the shepherds expelled or repulsed them away. But Moses stood for them to *lean*

upon, and he watered their flock. We still find the symbol of water in his career. The king of Egypt died, and the Israelites sought relief from their bondage. In the meantime, it would seem that Reuel the Midianite gave his daughter to Moses (ii. 18, 22); yet Jethro is called his father-in-law (iii. 1). This is either for the purpose of the allegorical character of the writing; or he is first simply styled the Shepherd of God, for that is what the word Reuel signifies, and his real name was Jethro. This is most likely, for it appears in the 17th verse the shepherds repulsed the seven women; but then they went to their father, the Shepherd of God. While he led the flock of Jethro, he took them past the untilled pastures (not back side of desert) (verse 1 chap. iii.)—for the idea conveyed is that he led the flock on past, over, not rearward, to the mountain of God—Horeb. This means dry, sterile—signifying that God was not yet with them. There, however, the angel of Jehovah appeared to him in a flame of fire in a bush, but the bush was not consumed; hence it was, as it says, the appearance of fire. And he was appointed to lead Israel out of Egypt—he was eighty years old when he led them out (vii. 7). Here it must be remembered that Moses represents the incarnation of the Spirit—a state through which the church passed on to a higher development. He carried the *ark* in a box, and a tabernacle. The temple, wherein it was subsequently put, marks the next higher epoch. Moses was born in 2588—multiply his age by seven, on the principle already seen—80×7=560+2588=3148—and we have the epoch of the temple; or deduct the 560

from 2668, *the exodus*, and we have 2108—the birth of Jacob or Israel, whom he leads out.

As heretofore remarked, the journeyings in the desert typify the subsequent history of Israel, an epitome of the journeyings of the Israelitish institution from the crossing of Jordan to the Advent of Christ; and in the same manner that Church discovers the germ and the type of the Christian church up to its Sabbath, with here and there episodes, as it were, prophetic of its final fate. Of this character is a matter related in Num. x., 11: "They departed from the wilderness of Sinai (meaning sin, mire), and the cloud rested in the wilderness of Paran (meaning beautiful, adorned); and they travelled according to order from the Lord," etc. Verse 33: "And they departed from the mount of the Lord *three days' journey*, and the ark of the covenant of the Lord went (*to break way*—this is omitted in the translation) before them in the three days' journey to search out a place (time) of rest for them (a Sabbath)." This was in the beginning of the fourth day, in 2670—(see Chronology); and three days takes the ark to the end of the sixth day, when Christ brings the rest. The first rebellion Moses encountered was that of Miriam (Num. xii.); her name signifies rebellious; we there read (verse 13): "Now the man (*ish*) Moses was very meek, above (mighty above) all the men (Adam) of the (face of the) earth (*adamah*)." Here we see the distinction again made with the *man* and the Adam. Miriam and Aaron complained of Moses, that he assumed too much because God had spoken to him; therefore it says, that although he was the man (*ish*), yet he was greater than all the Adam upon the face of the adamah; showing

that although the man of the state of Adam were cut off God would make greater from the man (*ish*).

It was at this time that we have the rebellion of Korah.—Num. xvi. This is a prophetic allegory. Two hundred and fifty princes and elders rose against Moses, the *son* from the *waters*, the spiritual son. This revolt was mainly the church, for the Levites were the principals. Moses told them to bring their censors—two hundred and fifty; and said: "Hereby ye shall know that Jehovah hath sent me to do these works" (verse 28); and: "If thus die all these Adam (men), or if they be so visited—that is, as other men—then Jehovah hath not sent me; but if Jehovah make a new creation, and the (earth) adamah open her mouth and swallow them, then ye shall understand that these *men* (*enishim*) have provoked Jehovah. When he had done speaking the (adamah) ground clave asunder that was under them, and the earth swallowed them up, and the earth closed upon them."—Verses 31, 32, and 33. The above is not intended as a correction of the text, but only to curtail it, and give the words Adam instead of man, and adamah instead of earth or ground, when they occur, and the result is simply, that they did not die as other men; but Jehovah made a new creation, the adamah (church) clave asunder (that was under the Levitical institution), and the earth (*eritz*) swallowed them up, with all the Adam that were with Korah, and closed upon them. To show how complete the symbolism is, we will see when this occurred. Literally, it was in 2670, when the Israelites stopped at Sinai—fourteen months out from Egypt. The reader must be familiar with the system of counting by Sabbaths and rests. As

before stated, princes and elders symbolize the great rests, of which there were seventy in four hundred and twenty-seven years; hence we seek the number of years to carry two hundred and fifty rests, and we find it takes 1526 years, which add to 2670 and we have the year 4196—the year Jesus was crucified, when he said, "It is finished," and the veil of the temple was rent in twain, and the earth did quake. The numbering of the people by Moses, as shown in the Chronology, is another manner in which he foretold the Messiah. Whether Moses was a man to die, the reader will find something elsewhere.

Before Moses we have Joseph, who was sold into Egypt; at seventeen years of age he prophesied and incurred the hatred of his brethren; at thirty years of age he stood before Pharoah.—Gen. lxi., 46. This was in 2229; nine years afterwards his brethren and Israel came to him—this was in 2238. He then told his brethren that there would be five years of famine yet, in which there would be no harvest; during which five years he nourished them.

The year 2238 is long time, not having yet been corrected—hence we must deduct 32 from it and we have the year 2206, to which we add 1800 for five years—$360 \times 5 = 1800$—and we have the year 4006, to which we must add the 164 years of servitudes in the Chronology, and we have the year 4170, the first week of Jesus, just out of Egypt, and the famine, 4163, producing Jesus. Although I have given but a small portion of the arithmetic of the Bible pointing to Jesus, yet the lives of these prophets are full of them; the reader may groan under the infliction, but this is a

utilitarian age, and figures are very convincing; do we not use arithmetic to count dollars? and is not that a god? Hence arithmetic is the tabernacle, and the man who has the most of it, the altar. Therefore arithmetic is the most cherished in the apprehension of the age, and should be tolerated a little, although it does only point to Jesus and not to the other god. Such, however, is the famine still, that I have endeavored in vain to find a lexicon, or commentator, who essays to give any other meaning to the Hebrew shekel, or piece of silver, than its probable value in modern coin.

With Abram commences the prophetic series—he being the first fruits of the dispensation of Noah; from his church springs the Messiah, hence we find with him for the first time the expression *Adonai Jehovah*, translated Lord God—ch. xv., 2, 8. Abram took Lot, his brother Haran's son, with him, to the land of Canaan. He calls Lot his brother (ch. xiv., 14), because Lot symbolized the spiritual man, the brother as it were of Abram, bearing the position towards him that Abel did to Cain, etc., Abram being the natural man. They separated, however, and Lot went eastward, that is backward in progress, and Abram remained in Canaan. In the subsequent contests Lot was taken prisoner, which was told to Abram; whereupon "he led forth (the idea conveyed by this word רוק is *poured out, emptied*) the initiated sons born of his house, three hundred and eighteen, and pursued unto Dan"—xiv., 14. The words "*born in his house*," are translated from the verb *jaled*, which I have above referred to as "begotten son," and seems used in these peculiar symbolic connections, but rendered in the James version "*trained*

servants," "born in his house"; whereas, the original cannot correctly be so rendered, nor is there anything from which to draw the idea of arming, that likewise arising from the perverted imaginations of the original workers in Scripture (in Babylon). The idea is, that the Abramic church followed up the captive spiritual brother, through the series of sons born to his house, which are named as three hundred and eighteen, or, as in the original, eighteen and three hundred. Lest some may think that this is the way of expressing numbers in Hebrew, I will show that it is not except when so especially intended; for instance, see 1 Kings ix., 28: "And they came to Ophir, and fetched from thence *four hundred and twenty* talents." And in Ezra ii., 11: "The sons of Bebai were six hundred and twenty-three," but in the ages of patriarchs it frequently reads as in Gen. ix., 29, "all the days of Noah were nine hundred years and fifty years." While in Gen. v., 27: "All the days of Methusaleh were nine and sixty-years (shanah) and nine hundred years," showing that the numbers are divided to express a particular division of the period or things. Now, by a careful examination, we find there are three hundred sons especially named in the direct lineage of Abram to David, and they can be readily pointed out (see table in fourth chapter for those in Genesis). Abram had twelve sons (Ishmael and Isaac in the table are put down to Terah, Ishmael and Jacob each twelve, Esau fourteen, and the grandsons that went into Egypt fifty-five, making one hundred and five. The exodus gives us Moses and two sons, and Aaron and fourteen more (Exod. vi., 21), making eighteen. Then in Judges, Gideon had seventy sons,

Jair had thirty, and Abdon had forty sons, and thirty sons' sons (not nephews)—this makes two hundred and ninety-three; we then have Samson—(Judges viii. 2); then Obed (Ruth iv., 17); then Samuel (1 Saml. i., 19); then Saul (1 Saml. ix., 2); then Jonathan (xiv., 1); and Ishbosheth (2 Saml. ii., 10); and David makes three hundred. The eighteen are sons of David—six were born in Hebron (2 Saml. iii., 2), and eleven were born in Jerusalem (v., 14); and then Solomon, the type of Christ, is especially given (2 Saml. xii.), making three hundred and eighteen of the begotten sons of the house of Abram. It may be seen, elsewhere, that the era of David is synonymous with that of Christ in its typical character, as Jesus *is the son of David.*

It was at the terminus of the chase that the battle of the five and four kings occurred—Gen. xiv. The word *Meleck, king,* means, to rule, to domineer—that is, for man to rule his fellow-man, hence the reign of selfishness and pride; and Abram met the king of Sodom, in the valley (*i. e.*, low places) of Shaveh (which means iniquity, all that is bad), and that is the king's valley, translated *king's-dale.* Then, also, Melchizedek, king of peace and righteousness, met him.

We now take the 15th chapter, which begins by saying, "After these things." We had brought the pursuit up to *Jesus;* hence this means after this time, being in prophetic allegory. God promised to Abram to be his shield and his reward. Then the second verse reads: "And Abram said, Adonai Jehovah, what wilt thou give me, seeing I go childless (or naked)? And the son possessing my house will be trafficking (Damascus) Eliezer." Eliezer means God is his help or helper,

or helper of God; and Damascus means trafficking. The end of the third verse should read, "And behold the son of my house, possessing my sign." Jesus having been crucified, the church was under the guidance of a *son* given to traffic and worldly ends. The Lord then assured Abram that he should inherit the land; and an heir is promised to him. And when he asked whereby he should know of his inheritance (v. 8), the Lord said, "Take me a heifer of three, and a she-goat of three, and a ram of three, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and extended each section to meet its companion; but the birds divided he not." Now, the truth is, that in the original the word "*years*" does not occur, but has been inserted to make apparent sense. It reads, a she-goat from (or of) three, a ram of three, and a heifer of three. The word עֶגְלָה *eglah*, translated *heifer*, or calf, comes from the word עָגַל *agal*, to *revolve;* and this is the Scriptural idea, before the Jews put their meaning to it. The word עֵז *ez*, a she-goat, means strength, vehemence; and אַגִּיל *agil*, a ram, means powerful; and תּוֹר *tor*, a dove, means *a row, in order*, etc. Except the first word, there is little or no change in the vowels or pronunciation. Then, when we read in the next verse, "but the birds divided he not," the word for birds is צִפּוֹר zippor, from צָפַר zappor, to go in a circle; and it is likewise in the singular, *bird*. Hence we may see how different is the real meaning when stripped of its typical garment put on in Babylon. It is apparent that all the Scriptural chronology runs in cycles, or revolving periods, and this is a direction for counting them.

Here Abram is promised a son, which he had in the year 2048—corrected time, 2019—and the above is the sign that the *land—i. e.*, the church—is his; first, a heifer, or revolving period of three, that is three times 360, equal to 1080, which, divided in the midst, is 540 years; then a she-goat, or stronger, 540 more, makes 1080; then the ram, 540 more, and we have 1620; then the last cycle is not divided, hence 360 more, and we have 1980+2019=3999. Now add the 164 years of servitudes, and we have the fulfilment of the promise to Abram in the year 4163. This may be better discerned in the building of the church by Jacob, who made three altars. He went from Beersheba towards Haran, and had the vision of the ladder, when the Lord repeated the promise which he had made to Abram; and he set up an altar or pillar, and called it *Bethel*. Here he met Rachel, and this begins the church, in 2176—ch. xxviii. After one week (2183) he married Rachel; this marks the second epoch in the formation of the church of Israel. After he left Laban he had another interview with God, and made another altar and called it *El Elhoe Israel*. This was at Shechem—ch. xxxiii., 20. Again the Lord sent him to Bethel, and there he built his third alter and called it *El Bethel*. Here Benjamin was born, completing the church—ch. xxxv. But Rachel died and was buried; hence the church was motherless again. This was in 2228; set back 180, and we have 2048, which correct and we have 2019. Thus we see three altars; hence there were three sacrifices and three great festivals at which these sacrifices were made—the Passover, Pentecost, and Tabernacles, each celebrated yearly, hence the three sufficed for three

years each. Now we begin at 2019, the birth of Isaac, as to corrected time, and also the birth of Benjamin, as to time set back by Moses. We here add 540 for the calf, and arrive at the year 2559, the birth of Moses by corrected time. Let the reader remember we here have a double time of six months of years difference, but it only pertains to this point. We again add 540 for the she-goat or strength, and it makes 3099; add 94 for servitudes in judges, and we have 3193—the division of the kingdom of Judah and Israel; then 540 for the ram, and it gives us 3733—the restoration; here add the 70 for captivity to Babylon, and we reach 3803. This ends the literal Scripture history; thence to Christ is a blank. We here add the one circle, which was not divided, thus: 3803+360=4163, and we have the turtle-dove, of which Ps. lxxiv., 19, says: "Deliver not the soul of thy turtle-dove to the multitude;" showing it to be a word of endearment.

Here is another curious arithmetical combination. We begin with the establishment of the church in Caanan, the commencement of the third day, 2023, which being zodiacal time—which was not corrected until Joshua, in 2710, stayed the sun a while—we make true time by the deduction of 28 years, leaving 1995. All the days that Sarah lived were 127—Gen. xxiii, 1. Multiply this by 7 (to equalize spiritual and earthly time), and we have 889 to add to 1995, making 2884. During judges in this time there were 94 years of servitudes, when *Sarah* did not exist—that is, the church was in abeyance. They being in time, however, we add them, and have the year 2978. To this add seven times the years that Abram lived—175×7=1225,

together with the 70 in Babylon, 1295+2978=4273, or A. D. 110, which date takes us to the last chapter of Revelation; for, from the best evidence we have, this is about the period of the death of the Apostle John, and the end of Abraham's phase of the church. It may be asked, why not compute the ages of Rebecca, Rachel, etc., and the other mothers of the church? The answer is, simply because their years are not given, Sarah being the only woman in the Bible that tells her age, except Anna, in the New Testament.

The dispensation, however, may be said to commence with Noah, as the Adamic phase of the institution was destroyed, and Noah began to build up man, with the pseudonym *ish*. This is told in Gen. ix., 20, where we read: "And Noah tarried to be a man (*ish*) of the Adamah (translated erroneously, began to be a husbandman), and planted (*i. e.*, set upright) a vineyard." The root of the word translated *vineyard* means to be noble, of a generous nature. Then we have that grossly perverted story of Noah's drunkenness and his nakedness. With him, however, God made a covenant. —Gen. ix., 13. But as it is not very probable that he made a rainbow at that time, especially for the occasion, I will give the passage, with its intrinsic sense and meaning: "This my bow (meaning truths and justice) I will give in a cloud, and it shall be in a sign between me and the (eritz) earth. And it will be in a covering of darkness upon the *eritz* that my bow (truths) will be seen in a cloud." This, it will be perceived, is true to history and common sense; for heretofore God's truths have only been seen in clouds, or as Paul expressed it, "through a glass darkly."

Noah's prophecy is in regard to his sons, Shem, Japhet, and Canaan. But his years of building may not be uninteresting. He commenced in 1042, corrected time, and built 502 years, and begat Shem. The two is here inserted, because Shem was one hundred years old two years after the flood.—See Gen. v., 32; vii., 6; xi., 10. We multiply here by four, because this belongs to *Kirjath Arba*, or the city of four, the septennial cycles beginning with Eber and Abram. Hence, 1042+2008 =3050. At this time, 54 years of the servitudes are past, in which was no building—*i. e.*, church work. Then we add these, and have the year 3104—the beginning of David's reign; when we also have Shemuel, or Samuel, the name being the same in the Hebrew, with *uel* added, and may be rendered, *Shem with God.* Then there are 40 more years of servitudes, making the year 3144—the first year of Solomon. Then Shem lived 100 years, and begat Arphaxed; this is 400 more, making the year 3544.

This name is compounded of two Hebrew words; it is spelled אַרְפַּכְשַׁד *arphaxed* and is composed of אַרְפַּד *arphad*, meaning a strong or great city, and כַּשְׂדִּי, properly pronounced Chasdi, but always rendered Chaldea, meaning Chaldea or Babylonia. This like Mizraim, Egypt, is spelled one way and translated another, but this we can see, that Arphaxed means the great city of Babylon, and in 3544 Nebuchadnezzar looms up on the page, and in 33 years more the temple was destroyed, and the church was in the 70 years captivity—3544+70=3614. Then Arphaxed lived 35 years, 35×4=140, and begat Salah, meaning, to send to stretch forth; this reaches the year 3754. In this

period Ezra and Nehemiah were sent forth to extend and reconstruct the building. Salah lived 30×4=120 years, and begat Eber, meaning a region beyond; this brings us to 3874; this is the beginning of the kingdom of Syria. Eber lived 34×4=136 years, and begat Peleg, meaning, besides division, a stream, a flowing, a boiling up, and it brings us to 3874+136=4010. This passes over Antiochus Epiphanus, and leaves Jerusalem besieged; he lived 30×4=120 years, and begat Reu 4010+120=4130. Reu means, friend of God, from the idea of feeding a flock, to lead, to call for; and Reu lived 32 years and begat Serug; we will here add without multiplying 4130+32=4162, the year of the conception of Jesus. There is certainly an appositeness in these names to the periods they multiply to.

We will now proceed from Elijah, whence we retrace our steps, having considered Noah, Abram, Joseph, Moses, Gideon, Samuel, and Elijah, seven prophets so far; we will next review Elisha who is, as it were, a prolongation of Elijah, his name indicating God the Saviour; he received a double portion of Elijah's spirit (2 Kings ii., 9). He, like Elijah, restored to life a son, that of the Shunamite (ch. iv.); he prostrated himself upon the child (begotten יָלַד). The translation reads thus (2 Kings iv., 34, 35): "And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro, and went up and stretched himself upon him, and the child sneezed seven times, and the child opened his eyes." This is not entirely correct in

conveying the true idea, I think it reads about as follows: "And he went up and lay upon the (*begotten*) son, and he placed his mouth upon his mouth, and his eyes upon his eyes, and his palms upon his palms, and he bowed upon him and warmed the body of the (*begotten*) son, and he remained and walked in the house once hither and once thither, and went up and he prostrated himself upon him, and bound himself to the boy, during (or until) seven times, and the boy opened his eyes." There is a word ignored in the translation, the word עד *until.* The word translated sneeze is זָרַר *zarer*, to bind fast together, etc., or to scatter (see also עזד). I use the word "begotten son," instead of child, that the reader may know that it is this peculiar designation for child or son. The *seven* times will be explained towards the end of this chapter. The James and other versions give the most grossly ridiculous rendering in the word "sneeze;" true, it is so written, but it is the most far-fetched meaning, being to "scatter"—hence, when a man blows his nose, he scatters mucus. Nevertheless, Lowth's Commentaries gravely tell us, *it was "a sign of health whereby his head was purged in which his pain lay,"* because he had said "my head, my head," which referred to the "uppermost," the height morally, of which the head is symbolical. This may have been the original symbolism, but I am inclined to think there is an error attributable to the grossness of the Jewish mind in pointing the Hebrew—2 Kings iv., 35. The "seven times," marks the cycle of 2520 years, being seven times 360. This woman was not a widow, but a *great* woman with a husband—iv., 8, 9. As Elisha passed to Shunim, mean-

ing resting places, or two places of rest, the woman constrained him to eat bread, and prepared a place for him in her house; whereupon he told her that at the appointed or *set time*, she should embrace a son. It may also be rendered in full thus: "And he said, according to the appointed time of the living visions, thou shalt embrace a son; and she said: Stay, Adonai, deceive not thine handmaid."—Ch. iv., 16. "She conceived and bare a son, and when the child (יֶלֶד) was become great, he went forth to his father, even to the reapers, and said 'my head, my head,' and he said to a boy, lift him up to his mother." This may be read, giving a better idea of its meaning. "And he said to his father, 'my head (as head of a column), my beginning,' and he said to the '*cast out*,' lift him to his mother." This being an allegory of Jesus, he went to his Father, being crucified in the flesh, and he said to the cast out Jesus, lift him, the Christ the inner man, to his mother, the church in heaven. That this symbolizes Jesus, may be seen from the narrative, and from the name Elisha, who is the agent, being God the Saviour.

In the eighth chapter we have the narrative of a coming famine in the land for seven years. And he told the Shunamite woman to remove whithersoever she could find a place, and she went and dwelt with the Philistines seven years. The seven years, as heretofore stated, represents the cycle period of seventy rests, or 430 years. The famine commenced in the fifth year of Joram—2 Kings ii. to xvi. Joram began to reign in the 18th of Jehoshaphat, king of Judah, 3262; hence the 5th year is 3266 (2 Kings iii., 1), and 430 added gives us the year 3696, the end of the third cycle of

479 in the Chronology, when Ezra went up to rebuild and to restore Jerusalem, whence begins the 7 and 62 weeks of Daniel. These were years of famine; after it was over, the woman returned, that is, in 3696. And the king appointed unto her an officer, saying: "Restore all that was hers, and all the fruits of the field since the day that she left the land, even until now." For the fruits of the land let us add the Jubilee period of 49 years to the 430, making the full cycle of 479 years, for she was to have the fruits over and above the land. This makes 479 to be added to 3696 and gives us the year 4175, or Jesus in the temple, which is a species of restoration. Elijah appears upon the stage in 3240, in the reign of Ahab, and is continued in Elisha, who died in 3320, in the 37th of Joash, king of Judah (2 Kings xiii., 10-25), 80 years from the advent.

We will now take a look at Isaiah. In 2 Kings xix., 2 and 3, Hezekiah says: "This day is a day of trouble and reproach, for the *sons* are ready to come forth and there is not strength to bear them." This refers to the sons of the sixth day, John and Jesus, etc.; but we will see. In xx., 1, we read Hezekiah (*i. e.*, the strength of God, or whom God strengthens) was sick unto death, and the Lord, through Isaiah, said to him: "The precept of the Lord to thy house is, Thou shalt die and not live." Hezekiah thereupon prayed to the Lord for a prolongation of life, for this was at the end of his fourteen years. And the Lord heard his prayer and told Isaiah to tell him: "On the *third* day thou shalt ascend to the house of Jehovah" (verse 15); "and I will add to thy days fifteen years, and I will deliver thee and this city out of the hand of the king of Assyria (that is, during this

time)," etc. This was in the year 3451. Now multiply 15 by 7 and we have 105 years, which add to 3451 and we have 3556, the end of Josiah and the beginning of the captivity. Now multiply 105 by 7 and it gives us 735; add this to the end of Hezekiah's reign—3466+735=4201, the week of the Crucifixion and Ascension. At this point Hezekiah asks, "What shall be the sign that I shall ascend to the house of the Lord on the third day?" Then Isaiah said, "Shall the shadow go forward ten degrees or return ten degrees. And Hezekiah answered, "It is a light thing for the shadow to extend (not *go down*, as in the Bible) ten steps or degrees, but not for the shadow to return ten degrees." I would remark here, that all Scripture has more than one meaning, and in the Chronology this passage corrects the time by deducting ten degrees or years Here, however, it is in a more prophetic sense. Then the shadow was brought ten degrees backward (verse 11). A degree in the zodiacal course is equal to seventy-two years. Each sign having thirty—ten degrees make 720 years. Hezekiah's death was in 3466, to which add the ten degrees set back to correct time, and we have 3476, and add to that 720 and we have 4196, when he ascended to the house of the Lord—in the third day (*i. e.* 360 each) from the promise in 3451.

To follow Isaiah through his prophecies would require a volume by itself. Each of these prophets warred against some particular evil, generally under the name of a people. During the kings, the Syrians and Samaria were encountered by Elisha and Elijah; before them the Philistines were fought by Samuel. Babylon began with Isaiah, and was reserved for Jesus to overcome.

This adversary, or Satan, is a mock religion, having all the externals of the true, but pursued for worldly ends. The established churches are still more or less under this dominion. The Philistines were the great adversary previous to Babylon, and their overthrow was begun by the youth David, who slew their representative man, Goliath, with a stone (1 Saml. xvii., 40), of which he had taken five in a bag. There we find he chose five smooth stones from the *stream* (of waters), and put them in a feeder's vessel, which he had in a pouch, and with one of them he smote him in the forehead. So David prevailed over the Philistine with *a sling and with a stone, and no sword in his hand*—vs. 50. The idea within the word translated *sling* is to throw out, to eject; and we have learned that the *stone* is the symbol of Christ. It likewise is a type of the prophets, whose day extends over the cycle of 280 years. Abram was the first who encountered Philistia; therefore, he Joseph, Moses, Gideon, and Samuel make the five stones in the shepherd's vessel. One was thrown at him; this is in Samuel's day. With respect to the symbolism of the stone, we have a striking proof in the third chapter of Zechariah. The prophet describes himself as seeing visions—ch. ii., which begins with the 18th verse of the first chapter in the translation. Then, in ch. iii., 1, he says: And he showed me Joshua (Jesus), the high priest, standing before the angel of the Lord, and the adversary at his right hand to resist him. And in the 8th verse, the Lord (Jehovah) says: "Hear now, Joshua, the high priest, thou and thy friends that sit before thee, for they are men of omen (or signs). For behold I will bring forth my servant

the branch (sprout). For behold the stone that I have laid before Joshua, although one stone, it hath seven fountains (or eyes)," etc. That is, seven phases in its progress to the final development.

I have not touched the prophets whose writings occur in separate books, but only in the course of their introduction in the historical books. We have thus gone over nine prophetic periods ; the tenth prophet, who is to be considered, is John. While Matthew, Mark, and John tell us little more of John than his preaching in the wilderness, Luke, as in the instance of Jesus, gives us the historical data of his birth and origin.

Strauss labors through long, weary pages to detect errors in his account of the circumstances, and arrives at the most illogical conclusion, that because the other three evangelists do not narrate the same facts they are necessarily false. A strange feature of the interpretation by Strauss, is that he comes to his conclusions from negatives and discards affirmatives if not cumulative. He evidently does not know that these writings are not in the style of ordinary history, but are Scripture. And Luke is discarded in some instances with the most cavalier nonchalance. His Gospel opens with a prelude that may be read with great literalness and at the same time as Scripture. Thus : "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word ; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

that thou mightest know the certainty of these things wherein thou hast been instructed."

This is as much as to say that others have attempted to write these things without understanding them; and some have not the details in which you have been instructed, but with the facts I can give, you can have a correct understanding, most excellent *lover of God*, which is Theophilus. And when he says he had knowledge from the beginning, he refers back to the first day of the church with Adam; therefore he gives us the incidents of the birth of both Jesus and John.

Zacharias, the high priest, while officiating in the temple, had a vision and a son was promised to him. Strauss and his school see nothing in this but a puerile imitation of the stories of Samuel, Samson, and Isaac. In fact, whenever he finds an incident with a prototype, he considers it of a mythical character. However, we have to do with the greater man, John, not Dr. Strauss.

The high priest was always Christ with a representative man in the church on earth. Aaron was the first under the Levitical series, and he is termed afterwards the priest. We read of Hilkiah, the *high* priest, in 2 Kings xxii., 4. Hilkiah means portion of Jehovah, and Aaron signifies mountaineer, elevation, lofty—referring to exalted states. These are the only *high* priests that are named in the historical books. Those in the prophets are seen in vision, hence are in the church above. In the original the title reads "great priest," and I think it is intended to teach us that the high priest was not here, but only represented on earth. He alone did certain duties; he was never to go out of the sanctuary

of his God, for the crown of the anointing oil of his God was upon him ; that is, the Nazarite consecration. —Lev. xxi., 12.

Luke tells us that Zachariah was of the course of Abia, and his wife of the daughters of Aaron, and her name Elizabeth. "The course of Abia" refers to a division of the priestly office made by David, into 24 courses (1 Chron. xxiv.), and the eighth course was that of Abijah or Abia. The 24 courses extend from Eliezer, the son and first high priest after Aaron, to the end. He died in 2722, hence to 4163 is 1440 years, the name of $\overset{1}{A}$, $\overset{4}{D}$, $\overset{40}{M}$, or 12 full generations. This, divided by 24, gives us sixty years for each course. There is a curious analogy presented under this reckoning. The eighth course extends from 3142 to 3202, the former year marking the end of David. Aaron represents Christ in the church, and his wife, Elisheba, the church of the Levitical dispensation.

We have had nine manifestations of Christ in the prophets above considered, beginning at the flood. These nine periods of 280 each, represent the term of gestation, both in the number nine as of months and the 280 as of days. Now the course of Abia occurs in the fifth period or month, and we are told that Zachariah's wife was named Elizabeth or Elisheba, they being the same name ; and when he was executing the priest's office, he being old and his wife barren, an angel appeared and promised them a *son* to be called John (the gracious gift of God). And he wanted information as to how he should know this ; and the angel answered he should be dumb until "the day that these things shall be performed" (verse 20), and when Elizabeth conceived she

hid herself five months (verse 24). This reached to 3055, thus: 280×5=1400+1655=3055. In the sixth month the angel Gabriel was sent unto a city of Galilee, named Nazareth, to Mary the espoused of Joseph. In the Old Testament we find the prophets called "man of God." especially Elijah and Elisha, and here we have Gabriel, meaning "man of God," but from a Hebrew word for *man* different from the others, being *geber*, meaning, rather, a mighty or strong man.

Sending to Nazareth (or Timnath) in Mount Ephraim, is apposite to sending to Joseph, for we have seen how Mount Ephraim represents Joseph, as his inheritance. At this period, the sixth month, extending from 3055+280=3335, the Lord sent Samuel to Bethlehem to anoint David—1 Samuel xvi., 4. "Now David was a son of that Ephrathite of Bethlehem Judah, whose name was Jesse" (ch. xvii., 12); hence Jesse and David were of Ephraim, this was in 3102. We now return to Luke. Verse 39: After her interview with the angel, "Mary arose in those days and went into the hill country into a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth." Suppose we read this of David, instead of Jesus, for David typifies him; then after Samuel went to the city of Bethlehem, his mother went early into a city of Judah, into the house of Zachariah, that is the temple, for it was built in this month, and at its dedication there was a great manifestation of Christ, more so than ever before; and so when Mary came to Elizabeth, the babe leaped in her womb and she was filled with the Holy Ghost; and Mary abode with her about three months of 280 each, that is from 3055+840=3295; three of these months counting the

840 years, and then Mary returned to her own house" (verse 56); this is the eighth month, the next ends in 4175; thus 3895+280=4175, when Jesus was in the temple and John was baptizing at Bethbarah.

The first king chosen was Saul, but he was rejected for David; Saul was a Benjamite while David was of Joseph and Judah, but the soul of Saul's son, Jonathan, was knit to that of David, and Jonathan loved him as his own soul (1 Saml. xviii., 1); and Jonathan made a covenant with him, and said "Thou shalt be king over Israel, and I shall be next unto thee"—xxiii., 17. Jonathan here represents John the Baptist, their names having the same meaning—*whom Jehovah gave*; while David is the type of Jesus, Saul represents the Israelitish church. When Saul perceived that Jonathan turned to David, he said in his anger, "Son of a perverse rebellion, do I not know that thou hast chosen the son of Jesse for thine idol, and for the shameful nakedness of thy mother (the church), for as long as the son of Jesse liveth upon the ground (Adamah) thou shalt not be established." And Saul therefore proposed to kill David, and threw a javelin at him, at which Jonathan was angered, and left the table. Both Jonathan and John left *their* mother church and joined themselves to David and Jesus. A parallel may be traced throughout the life of Jonathan with that of John. Jonathan was killed by the Philistines, and in one sense so was John.

There are still some curious arithmetical coincidences in connection with this immediate subject. We have said nothing of Enoch as a prophet, yet he is a pivotal character in the sacred economy; probably, as his name indicates, he *initiated* the church. He walked with the

Lord, and begat Methusaleh, meaning, *the man to send forth*, and then lived 365 years, and was not, or was nothing, for the Lord took the same, or him as he was; this was in 987. To that year, if we add the cycle of 2160, which is the ecliptic or working cycle of six days, 6×360=2160, we get the year of the temple, 3147. Paul uses the expression *translated* with regard to Enoch, from which a carnal-minded church and people have drawn the inference, that he was a man in the flesh who did not die, but was taken bodily to heaven; whereas, Paul says no such thing. When the Scriptures speak of death they do not always mean that mutation which takes place, and which we call death, for that is secondary with the man of God; but he refers to the spiritual death. "The *soul* (anima) that sinneth it shall die"—Ezek. xviii., 20. Enoch, however, seems to be the first manifestation of Christ in a representative character. The reader may not agree with me that the women of Scripture symbolize the church, but hear what Jesus said on this point. We read (Mark ii., 18): "The disciples of John and of the Pharisees used to fast, etc., etc., but thy disciples fast not." And Jesus said: "Can the children of the bride-chamber fast, while the *bridegroom is with them?* as long as they have the bridegroom with them they cannot fast." This is the position I have taken: The bridegroom is Christ, he manifested himself through Enoch, Noah, Abram, Moses, and their wives represent the bride, the church. It has been common to call these persons, with Joseph, David, and others, types of Christ; but this is not strictly correct, for they are incarnations of Christ himself manifested according to the phases of the church in its

progress up to incarnation of the whole *Word*, the Spirit of God, or as expressed by John, "The fulness of the Godhead bodily in Jesus."

The character of John, and his coming in the spirit and power of Elias, is best shown by his own words, for he said that *he* did not know that Jesus was the Messiah, yet he must have been intimate with the man he preceded: "And he bare record, saying I saw the Spirit descending from heaven like a dove, and it abode upon him, and I knew him not, but he that sent me to baptize with water, the same said unto me, 'upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." This was God through Elias, according to the teaching of this history.—John i., 32.

Of all these prophets more might be said; but among them there are seven of a distinct character, who are more than prophets, being pivotal individualizations or incarnations of God; and these are peculiarly the manifestations of Christ in the progress towards the full development in Jesus. Each has a distinct characteristic which, in one sense, has a nucleus period of two hundred and eighty years; yet they each extend through the whole space, excepting the 594 years of servitudes, representing, in one sense, the want of Sabbaths, and in another, when there was no light from the prophets. We begin with the organization of the church in Noah, in 1656 (corrected time, 1642), and we add Noah the comforter—1656+280=1922; then Abram the father—1922+280=2202; then Israel the warrior of God—2202+280=2482; here we put in the interregnum of Egypt—430+2482=2912; then Moses,

who draws out from the waters (that is, the peoples), drawing to God—2912+280=3192; here we have servitudes under judges—94+3192=3286; then Samuel, the name of God—3286+280=3566; then Elijah, Jehovah God, or my God is Jehovah—3566+280=3846; here are 70 years captivity to Babylon—3846+70=3916; then we have Elisha, God the Saviour—3916+280=4196. Elisha is intended here to represent Christ, which can be seen in the Hebrew, when once divested of its Jewish construction. I will give a few passages, as they may be translated with much more truth and propriety, and at the same time much less far-fetched in the rendering of the words. We are told in 1 Kings xix., 15, that the Lord told Elijah to go by the way of the *wilderness* of Damascus, and there to anoint Elisha prophet in his room; and the 19th verse says: "And he departed thence and came to Elisha, the son of Shaphat; and he was forming twelve in pairs before him." The word translated "*ploughing*," *horesh*, means, cutting, forming, it also means a *thick wood; haresh*, the root of the word, has the same meaning, and this has been rendered ploughing, sometimes. The word "*yoke*," *zamad*, means to bind, to fasten, and also, a pair—hence a yoke. The verse proceeds: "And he was with the twelve"—(this word is no more twelfth than the above twelve, it is the same); "and Elijah passed over to him and cast his greatness unto him;" "and he left the work and went after Elijah, and said, Let me, I pray thee, kiss (that is, reconcile to, adopt with) my father and my mother, and I will follow thee; and he said to him, "return again, for what I have made with thee;" 21st verse: "And he returned from

him (from after him), and took the yoke (*i. e.*, burden of work), and he was sacrificed." The pronoun here is in the third person, singular, and is not *them*. The word rendered *slew*, is, more properly and originally, sacrificed; so the word oxen, is only invented by circumlocution. We proceed: "And with the ending of the work to completion his body was given to the people, and he (became) food (*i. e.*, spiritual food); and he arose and went forth after Elijah to minister unto him." Here we find the account of the Crucifixion represented in the history of Elisha, meaning *God the Saviour*. And we may also see in these seven prophetical incarnations why Elijah said to the young man, whom he sent to mount Carmel to look out for rain (*i. e.*, a descent of the Spirit): "Look until seven times;" and why Elisha was extended over the begotten son during seven times; the word rendered times, meaning repetitions, not a specific period.

Let the reader bear in mind the meaning of the proper names, heretofore given in this connection, and he will more fully see the full force of this metaphorical history.

The above translations doubtless could be improved; they are chiefly made to let the reader see that there is a great deal in the Scriptures that is not in the English Bible.

CHAPTER X.

JESUS, THE MESSIAH.

We have seen the birth of Jesus heralded by numerous incidents related in the Old Testament, which have heretofore but passed for the ordinary filling in of a picture; we have seen so many of these, in chronology, in names, in historic relations, in sacrifices, and in direct prophecy, that we would be inclined to reject the reality of Jesus and consider him but a creation of the mind, a nucleus around whom these moral lessons were entwined, were it not for the fact, that they were written, beyond a doubt or cavil, long before the days of Jesus; and the second incontestable fact, admitted by the most critical writers, that Jesus was, that he lived, and preached in Judea; but when we come to consider the marvelousness of his pre-existence, his supervision of the church from Adam up to David, and his own advent in the flesh, then his incarnation, his eternal existence, his creative energy and power, his incomprehensible character, seen "as through a glass darkly," become more manifest, and lead to the query, why should we reject it, except we reject, entirely, Deity; unless we reject a God?—for we see there must be a creator. And let me ask these skeptical gentlemen, who repudiate what they term the supernatural, what they mean by the word supernat-

ural. Is not the word and idea wholly mythical? for does it not apply only and entirely to our ignorance of the natural? God is supernatural to us, and congealed water was supernatural to the king of Siam. My observation teaches me that these very sharp persons, who cry humbug the loudest, have the most opaque minds, and are the most easily deluded; and those critics who strenuously argue for the naturalistic point of view, are the most unphilosophical, and know least of nature. It must now be evident to the reader that the literal reading of the Gospels, giving the history of Jesus, is entirely secondary, and shaped to cover the more interior meaning. His life becomes twofold, teaching the doctrine of the future and unfolding the religious history of the past; for we will find the prominent incidents of it but a repetition of his previous developments. And if his life, death, and resurrection were for the benefit of humanity—and such I suppose is the belief of every Christian—then which is the more important, the spiritual or the natural part of his life? Is not the resurrection the most important feature of his existence? and is not that spiritual? Is not the *matter* that he preached in his sermon on the Mount more important than the location where he uttered it. Is not the history of the progress of the development of the Christian life more important than the fact that David was a polygamist, or that Jesus had his head and feet anointed with oil by a sinner? Is not the precept, "love God with all thy heart, and love your fellow-creatures as yourself," more important to the salvation of men, than the belief that Jesus had no natural father, or that he made a vicarious sacrifice,

and our sins are by imputation washed out? Which is calculated in its operation on the mind most to improve the heart of man? Assuredly the former; yet intelligent preachers have told me that the latter is essential to salvation; thus am I between two opinions. Jesus tells me how to be saved; the minister tells me if I rely on those words I will be lost. Is it then wonderful that when John was baptizing in the wilderness, he should have said to the Pharisees and Sadducees, "O generation of vipers, who hath warned you to flee from the wrath to come;" for the regular worldly church at that day had the same relation to Christ that it has now—that is to say, so far as its external rites and ceremonies were concerned. *He* had come out of it—was no longer its high priest, for the high priest then was a man of the earth—Caiaphas, not Christ. He had become the high priest of a new organization, just as He has now; he is no longer in the ostensible church. His adherents, however, were of Jerusalem, Judea—they were the followers of Moses' law—so the true Christian man may be the disciple of the law as expounded in the church, and he may also have the light of Christ in his heart—then he is in Christ's church; but now, as then, church association alone, saves no more than the temple service. That this time has arrived will be more perceptible before I am through.

Jesus was in the temple at twelve years of age, and we traced his progress in analogy with the judges over Israel in and through the desert or wilderness, for it extended beyond Jordan, or in the infancy of the Mosaic church. From this period under the regime of the temple, we have a more defined religious economy, under

kings, to the captivity to Babylon; and by the same process of analogy, we have eighteen kings to this point. So Jesus has eighteen years more of this phase of his life on earth to the age of thirty—the age of admission to the service of the temple of the sons of Aaron. And as Jesus the man is the ultimate production of the church, the Mosaic ritual is followed throughout. It is at this age that he is baptized by John, as related in the four Gospels, with but trifling differences of detail, though, as usual, the narrative of Luke comes in with more fulness to supply data for the interpretation of the whole. John went before Jesus to prepare the way, as the angel of the Lord went before Israel "to keep them in the way, and to bring them unto the place which I have prepared."—Exod. xxiii., 20. From this point Jesus becomes the Messiah by the testimony of John, who tells us that "he on whom the Spirit descends and remains, the same is he;" showing that at this age of the priesthood his new character begins; and that operating Spirit which we have seen as the element guiding the five divisions of the church, the nine phases of prophets, and the twenty-four courses of priests, is now a man in the flesh, embodied and walking the earth—all these wholly confined in his person. Hence the old church has no spiritual element to give it strength and power, for Christ is at this time in a new form; therefore, we see Caiaphas is high priest, which Christ previously was. We find, also, the church composed entirely of Pharisees and Sadducees—the former the offspring of Pharez, the son of Judah, begotten *in sin* of his daughter-in-law, Tamar; this is the origin of the Pharisees dividing and corrupt-

ing the church. And the Sadducees are probably named from one Zadoc; they were the naturalists of their day, the Pharisees being those most fond of broad phylacteries. They hated the descendants of the other ten tribes, represented by Samaria. It is not a matter of surprise, however, that Jesus was impartial between all his ancestral brethren. It must not be supposed, because he was anointed and became the Christ at this period, that his previous thirty years' existence was like that of other men; this could not be, for mankind yet had sin, and we are led to infer from the narrative that Jesus was sinless. Strauss thinks this mythical and impossible, which is in consequence of his idiosyncrasy of mind. I can see no reason for doubting the sinlessness of his nature. The incarnation of the Christ was long looked for in the Israelitish church, and it is evident that the period for the advent of Jesus was the time known by the few godly Jews as the period pointed out in the Scriptures; for the indications already shown, and which are probably not a hundredth part of what could be found, were known to them. Hence, as it was also supposed in the Hebrew church that a king from God was to come at a certain time, and as the family from which he was to spring was also known and marked out, is it reasonable to suppose there was no special supervision over them? But, on the contrary, the whole history renders it more than probable—nay, certain—that the progenitors of Jesus were guided and prepared through generations in a course of pure life, to produce a sinless or perfect child. That his parents were obscure, tends to prove this position; for they could scarcely be in the *world*

and remain pure—contact with it then was as likely to be demoralizing as now. I am aware that it is useless to address an argument like this to those who do not believe in an overruling Providence, that enters into the very minutiæ of life; or, as Jesus said, "Not a sparrow falls to the ground without your Father's knowledge, and ye are worth more than many sparrows." But I hold that the parents of Jesus, for many generations, were the especial objects of care. Their names were Joseph and Mary. These names may have been given to them because of their significance; for the reader must discern that in the Hebrew system it was common to give an appointed person a new name, significant of his calling.

Now in his new character of the Messiah, we must return to the beginning of the church that produced him, to see the foundation of his acts and sayings as found in that church. The first chapter of John shows us Christ, as I have depicted, the Word made flesh; and as the angel went before the Word when the Israelites carried its symbols in the desert, so he tells us: "There was a man sent from God, whose name was John, who came to bear witness of the Light." This, he says, was done in Bethlehem, beyond Jordan, where John was baptizing (ch. i., 28). In these writings it frequently happens that an idea is clothed in a name and sometimes this being so apparent that the transcribers have given the language of the idea instead of the name, as in 2 Kings x., 12, we read: "And as he was at the shearing-house (house of shepherds binding sheep)." But more frequently the name is preserved in the translation when the meaning of the name would

give more light to the reader. This applies to the preaching of John when Jesus was baptized. It is evident that the Jordan signifies a spiritual boundary ; it is the passage from one state of the church to another. The passage of Jordan by Joshua, marks the beginning of the Israelitish phase of the church, for the exit from Egypt was a judgment on the remnants of the old or last division of the church. The evils belonging to it were eradicated and left behind in the passage of Jordan, which river means the ever-flowing, descending water, the river of judgment ; and is always written "the Jordan." It conveys the idea of flowing down, and the expressions "beyond Jordan," and the "other side of Jordan," are from the same idea, have much the same significance, and mean, to *pass over* from a downward course to this side of Jordan, which points upward. It was in the plain of Jordan that the judgment came on Sodom and Gomorrah. It was beyond Jordan, that is, in point of time previous to 2710, that the type of John preaching in the wilderness is found. John baptized at Bethabara (John i., 23–28), and Bethabara means "the house of the passage over." The first recorded act of Jesus, the Messiah, is going into the Jordan, or passing over from the old to the new dispensation. In Judges vii., 24 and 25, we have an indication of the meaning of "the waters of the Jordan"—when Gideon was warring against Midian, of which we have already taken some notice, Midian being a feature in the last or Egyptian phase of the last church day, and also on the "other side of Jordan." We read: "Come down against the Midianites and take before them (*i. e.*, take first) the waters unto Beth-

abara and the Jordan; then all the men of Ephraim cried out together and took before them the waters unto Bethabara and the Jordan." Here we see Gideon re-crossed the Jordan and took the waters to Bethabara to defeat *Midian*. We have several times discussed the significance of *waters*, meaning in one sense the Spirit, which it symbolized. From this we may glean why John was baptizing at Bethabara. In Numbers xix., 19 and 20, may be seen a passage which is probably the foundation of this symbolic baptism by water. There we read of a sprinkling and a washing of the unclean, preparatory to entering the sanctuary, and it likewise says: "On the seventh day they were to bathe in *waters*" (verse 19). The baptizing by John, however, was evidently to show the Messianic character of Jesus.

We are next told, that when he came up out of the waters he was led by the Spirit into the wilderness for forty days without food. This designates the prophetic character of Jesus, for we have seen that all the prophets were marked by the forty days' fast. Of course the reader must perceive that *this wilderness* means a spiritual state, wherein is a dearth of light or bread of life; and Jesus entered that wilderness in his human character. This is typified by the forty years in the wilderness—when they had no bread they murmured—Exod. xvi., 3. Therefore, God *rained* from heaven the bread of life; this was the manna. The allowance of this was from day to day, hence the word is given to men, by each day, according to his power of reception; and Jesus said in his prayer, "give us this day our daily bread." In the temptation narrative of Jesus, the first

point the Devil makes, is : "If thou be the son of God, command these stones be made bread," and Christ answered here, as he did in the desert, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"—Matt. iv., 3, 4 ; Deut. viii., 3. He next took him into a high mountain (an exalted state) and offered him political power, and he answered again as he did through Moses, who was taken into a mountain; and Aaron and the people made a calf to worship, and he said "Ye shall worship God alone." Then the Devil took Jesus to Jerusalem and set him on a pinnacle of the temple (of course this is physically impossible) and urged him to throw himself down, suggesting that the angels would bear him up, and he answered: "Thou shalt not tempt the Lord thy God." So when the Israelites came to the wilderness of sin they murmured for water, and Moses said to them, "Wherefore do ye tempt the Lord?"—Exod. xvii., 2.

After the temptation, according to the four evangelists, he returned unto Galilee, and while in Nazareth we find a statement in Luke iv., 16, of a circumstance relative to his preaching omitted by the others, to wit, that he read from Isaiah the announcement of his Messiahship (Isaiah lxi., 1), at which the people were astonished, and he said : "Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country." "Verily I say unto you, no prophet is acceptable in his own country," and he proceeds to say: "Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the

land, but unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman that was a widow. And many lepers were in Israel, in the time of Elisha the prophet, and none of them was cleansed, saving Naaman the Syrian." This was very offensive to the Nazarenes, and "they thrust him out of the city and he then came to Capernaum," where it does not appear he had previously been. Naaman the Syrian was cleansed by washing seven times in the Jordan. It is a little curious that in these two quotations, 1 Kings xvii., 9, and 2 Kings v., 14, the cycles of 1260 years (three and a half years) and seven times, or 2520 years, are included; therefore, we will see what they refer to. I have shown that a widow means a husbandless church; there were many such in Israel, for each tribe represented a church, and the groom, or husband, Christ, was not always with them. Sidon was the first-born of Canaan, and Canaan was the sixth from Noah, being Ham's fourth son. Canaan was the most humiliated of Noah's posterity, as the name signifies; and the city of the widow was Zarepath, which means, as Sarepta also does, a perplexity, or straitness for bread, a starving state. This bread refers to the word or bread of life; hence the heavens were shut over Sarepta more completely than over Israel, and even to such a widow as this was Elijah sent. In the time of Deborah, who was a *mother in Israel* (Judges v., 7), "The heavens dropped, and the clouds also dropped water" (verse 4). Zebulon, Naphtali, Canaan, and others fought by the waters of Megiddo, meaning where there were many people (verses 18, 19). Then it rained again during the days of Gideon, which ended in 2932; but

there was no more spiritual raining upon these branches, which subsequently became the kingdom of Israel by the revolt of the ten tribes. Whatever spiritual descent there was under the symbol of rain, fell upon Judah and Benjamin. Now add 2932+1260, or three and a half days, and we have exactly 4192, the exact period when Jesus spoke and referred to this Scripture.

The other matter to which he referred, was that of Naaman the leper ; he was a great man, and captain of the host of Syria (2 Kings v., 1) ; he was a mighty man in valor, but he was a leper. It becomes very evident that the word leper here means a spiritual disease, analogous to the physical, being a prominent and terrible distemper of that age and climate, and it is used to symbolize spiritual unsoundness, which must also be of an aggravated character. Syria is Aram, and Aram was the son of Shem, or Aram and his descendants are Syria, and means exalted, Canaan being *humiliated ;* here we have opposites. But the captain of its hosts was a leper ; to him was Elisha sent, and the cure for him was to wash in Jordan seven times. The very nature of the cure indicates spiritual disease, for had that been a means of healing there would soon have been an extermination of leprosy in Syria ; but we find the Jordan, or river of judgment, a pivotal point in the progress of the church from Adam to Christ. Nor does the name signify judgments at stated periods, but a constant elevated state that prepares for judgment. So when Abram and Lot separated, Lot beheld the plain of Jordan, that it was well *watered, everywhere.* He, however, travelled eastward,

whereas upward progress is westward, and he settled in the city of Sodom, which, with Gomorrah, was destroyed.—Gen. xiii. Jordan overflowed her banks during harvest, thereby insuring an abundance; Jacob crossed the Jordan, and said, "With my staff I have passed over this the Jordan."—Gen. xxxii., 10. Joshua took twelve stones out of the midst of Jordan; we have seen the significance of a stone, also that Joshua typified Jesus in so many parallels that it becomes unphilosophical to pass the resemblance unnoticed. Are not these twelve stones the symbol of the twelve whom Jesus gathered from the vicinity of the Jordan? for we must look on Jordan in all its characteristics, in time, place, and estate. Two tribes and a half, Reuben, Gad, and Manasseh, chose their inheritance on the other side, and said, "Take us not over Jordan"—Num. xxxii.; hence we see nothing from these tribes in the development of David and Jesus; they had no portion in the future progress of Israel; they belong to that large family of men who stick to precedents, and if their grandfathers ate mutton and went to bed drunk, they consider it the highest mark of refinement and good taste to follow the good old way of their grandfathers. These people are they who wish to be let alone; who cry out: "Do not disturb me with new ideas; my mind is made up; there is no use in talking to me;" and that is about the only truth that they possess. That Jordan does not mean only a specific river with a distinct locality, may be gathered from Deut. iii., 27, when from Pisgah, Moses was told to look westward, and northward, and southward, and *eastward*, to behold the land, saying, "For thou shalt not go over

this the Jordan." Now, to see across Jordan he had to look westward only ; and looking eastward and southward, he saw the land he had passed. It was in this *river* that Naaman (Syria) was seven times washed. There are two significations to seven times washed, that become apparent to the Biblical student ; one is, the cycle of seven years, or 2520 years ; the other, denoting a completion, or finishing process, for a thing in progress in Scripture is ended in the seventh day, time, or period. There are so many illustrations of this position in the Bible that it is scarcely necessary to produce any ; but one analysis of this, with regard to the Jewish feasts, may be curious and interesting to the reader. The fifteenth day of the first month was the first day of the passover, or first great feast ; the last was the feast of tabernacles, showing that Christ dwelt in a tent or tabernacle made with hands. The celebration of this commenced on the fifteenth day of the seventh month (Num. xxviii. and xxix.), and the feast lasted seven days—Lev. xxiii., 34. Now take this great cycle of time, or 2520, that reached from Noah's flood, 1655, to Jesus in the temple—1655+2520=4175, and divide it by 12, for secular months, and they are of 210 years each, which, with the sacred 70 period, makes the prophetic cycle of 280 years ; take seven months of 210 each, and we have 1470 years, which add to the time of the passover, when the feast was instituted, in 2670 +1470=4140; add thereto the seven days of the feast, which is 7-30 of 210, and that is a Jubilee period of 49 years—4140+49=4189, the advent of John ; to this add the addenda, or eighth day, " when ye shall have a solemn assembly" (Num. xxix., 35), and this is one

day, seven years more—4189+7=4196—the Crucifixion. Are these numbers perverted? is not this correct arithmetic? can it be an accidental coincidence? Ah! but Mr. Skeptic will say, The Gospels were evidently written to coincide with the calculation. Doubtless they were; but we have two historical facts that you cannot gainsay—there was this Jesus, and there were these Scriptures to which he referred as the testimony of himself.

Therefore, when Naaman the Syrian (or the descendants of Shem through Aram) had progressed through the cycle of 2520 years from Aram to Christ—thus, 1633+2520=4153, this is corrected time—and bathed in Jordan seven times, he was cleansed. Why is this Syria, and not Canaan? Simply because the church was of Syria, and not of Canaan. Canaan was given to it for a possession, but Syria, the exalted, was the true nucleus of the church, because Abraham the father gave all he had to Isaac his son—Gen. xxv., 5. And Isaac's wife (or church) was Rebekah, the daughter of Bethuel the Syrian, of Padan Aram, and sister of Laban the Syrian, the father of Rachel and Leah. Here we have the three great mother churches, to whom all the things of Sarah descended, and were given by Abraham. Isaac was forty years old when he took Rebekah to wife—Gen. xxv., 20. Hence, when Jesus told the Nazarenes that only Naaman the Syrian was cleansed, to whom only was Elisha sent, he spoke of his direct progenitors, naturally and sacerdotally. In Genesis xxxviii. we read the story of Judah going to Timnath to shear his sheep, when Tamar, his daughter-in-law, waylaid him, and there he begat Pharez

and Zarah, the Pharisees (and Sadducees?) Turn to Luke iv., and there we find that Jesus, the Messiah, went to Nazareth (Timnath) to shear *his* sheep, and there met those offsprings of Judah. After this he left, and went to Capernaum, another city of Galilee, and taught in the synagogue. That Galilee should have been a term of reproach, is in perfect keeping with the ways of the world. Galilee alone had the light; hence those in darkness hated it. It has been a common thing to regard Syria as of the heathen, and a representation of evil, because they are found so frequently at war with Israel and Judah. But what were Israel and Judah when Syria came upon them? Why, the basest of idolaters; for they had the light and shut it out, refused it, and continually set up false gods. Galilee was part of Syria. In Galilee was Naphtali, Ashur, Zebulon, and part of Issachur. The progress is not entirely westward, but somewhat northward; and this is the north and west of the journeyings. Sidon (Zidon) and Sarepta, the place of the widow, was in the extreme northwest; and Matthew tells us the fame of Jesus went throughout all *Syria* (*not Israel*)—Matt. iv, 24. Yet it was not looked upon by the regular church, the orthodox, except with hatred. This, however, is always the spirit of the orthodox institution, more especially when it becomes clothed with power as national, or a corporation, all of which is solely of man—of the prince of this world. The orthodox church, jealous of an invasion of their power by the influence of Jesus, crucified him. The orthodox church, jealous of the influence of the reformers, Huss, Luther, and Melancthon, crucified them to the utmost

extent of its power. Why? Because they shed light, and the former could retain their worldly power better in darkness. The orthodox church, jealous of the influence of the dissenters, crucified them to the extent of its power. And now, in the nineteenth century, the utmost influence of the orthodox church is used to crucify freedom of thought and opinion. That the orthodox church is now dead—as were its predecessors when they sought to crucify their successors in the progress of Christianity—was never more strikingly proclaimed than when we find one of its head men, a bishop, perverting the Word to the use of the vilest of crimes—as witness "Hopkins on Slavery" And when a convention of that church refuse to thank God that slavery is abolished—as they did last year at Philadelphia—the Spirit of God had no part in that performance.

Yet Jesus, though born in Bethlehem, was developed in Galilee, preached in Galilee, planted his church in the despised region, but was crucified in Israel and in Judah. So we find Nathaniel asking, "Can anything good come out of Nazareth?"—John i., 46. This may have reference to the birth-place of Pharez, or it may have been spoken derisively—as Strauss suggests—of Galilee as the opinion of the orthodox Jews.

There has always been some difficulty in reconciling the four evangelists in their account of the calling of the twelve apostles. John tells us he first found Simon and Andrew, the first being Andrew—chapter i., 40. The others, however, name Simon first. He says they were listening to the Baptist, and they three went forth into Galilee and found Philip, who brought Nathaniel

to him. These are the first four according to John; whereas the other three Gospels name James and John, the sons of Zebedee, as the next chosen after Simon and Andrew. This doubtless is correct for the purposes of these Gospels. It is not to be supposed that John differed from the others through ignorance, for he doubtless had a knowledge of what the others had written, as his Gospel was composed some forty or fifty years later than theirs; it may be that he would omit the mention of himself. Therefore, instead of proving an unreliable character to the fourth Gospel it shows the contrary, and that it was written from another standpoint, and for a different purpose, as its whole tenor evinces.

These apostles are doubtless *named* with regard to the significance of the appellative, as they are in the Old Testament. The first chosen, Simon, was in the Hebrew Simeon, for we must remember that they were all Hebrews with one or two exceptions, and talked in their Syriac dialect, and although transmitted to us in Greek with names transposed into Greek, it is not to be supposed that they were so known among themselves. And as each dispensation has its parallel with its predecessor, so is it with these men. We have seen how the ancient Simeon waited and was the first to recognize the Christ when the child was offered in the temple—Luke ii. 25. So this Simon or Simeon is the first of the twelve to recognize Christ, and that through spiritual discernment, for when asked by Jesus "Whom say ye that I am?" he answered, "Thou art the Christ, the son of the living God." Then Jesus said: "Blessed art thou, Simon son of Jona, for man

did not reveal that to thee, but only the Father in heaven through the Spirit"—Matt. xvi., 15, 18. He then gives him the appellative of Cephas, *the stone*, the typical character of which we have discussed, as representing not only the Christ, but a prophet, or one who had the testimony of Jesus; and this, Peter had just proven. Simon was the son of Jonas, which means *dove*, and symbolized the Spirit as it descended and remained on the Christ at the baptism by John. But in order to have a correct understanding of the selection of the twelve, we must bear in mind that we are considering the sixth day of the church—in fact, the institution builded in Adam, established in Noah, renovated and enlarged in Israel, and *to be* perfected in Christ hereafter; hence there are indissoluble links between the first and the last, between Genesis and the Gospels, else why are there twelve sons of Jacob, twelve judges, twelve mighty men with David, and twelve apostles. The reason is, that they are but representatives of one idea in different forms, *four* developments, because it belongs to Hebron, or the city of four, *i. e.*, *Kirjath-Arba*, and parallels can be drawn with each set. We have already seen some of the points of resemblance between Simeon and Simon, and we will proceed with them. In Gen. xlix., 5, we read that Simeon and Levi are brethren, that is, associated, because he is associated in Simon Peter's church; and the prophecy proceeds: "Implements of violence are their machinations (*i. e.*, words). In their intimacy come not thou my spirit, in their assembly be not thou one my honor; for in their anger he slew man (ish), and of their self-will they dug up a *wall*. Cursed

be their anger for it is fierce and their outpourings, for *she* is cruel; I will apportion them in Jacob (*i. e.*, the rear, the heel of the church) and scatter them in Israel." I differ thus widely from the English text with timidity, but any Hebraist knows that to most Hebrew words there are several meanings, and a translator always renders according to his conception of their reference and meaning. Therefore, while the Jews, from whom our translation comes, seem to have seen little else in these things, but shekels (as money), rams, sheep, mules and oxen, and such like literal things, I see them referring to the things of the church as pointing to the Messiah; hence, by taking the words nearest the stem verb I get what I conceive to be the true meaning.

Thus Simeon (Peter) and Levi represent the Romish church, of which Peter was the undoubted head, and Levi takes into it the ritual of the Levitical code, which subsequently became colored with the surrounding paganisms. The word *Levi* means to *twist*, to entwine, to *join to*, also to *borrow and lend;* I make no comment, but leave that to the reader's knowledge of the history of Rome. Moses said to Levi, prophetically (Deut. xxxiii., 8 and 9): "Thy truths and thy revelations (light) are with thy holy man (*ish*) whom thou didst prove in Massah (*i. e.*, temptation) and thou didst contend with him unto the water (*of*) Mirabah (strife). The word to his father and to his mother (*i. e.*, God and the church) *that he* (*Levi*) *had* no sight of him, and with his brethren no warmth (boiling up), and of his son no knowledge (*i. e.*, perception) when (*i. e.*, although) his watchfulness was thy discourse, and thy covenant was to guard

him." This portrays the betrayal (*i. e.*, slaying) of the *son* by Levi, although he preached him continually.

It will be found that the apostles are divided into pairs and fours; Strauss particularizes them as in quaternions. Now the children of Jacob were the same. First, Leah bare four in succession—Reuben, Simeon, Levi, and Judah (Gen. xxix., 31); then Rachel, being yet fruitless, said (xxx., 3): "Behold my maid (fidelity?) Bilhah (meaning decay), go in unto her and she shall bring forth upon my invocations (*i. e.*, *bended* knees), that I be built from out of her." And she bare Dan and Naphtali; then there were two by Leah's handmaid, Gad and Asher; then Leah herself bare two more sons, Issachur and Zebulon; then Rachel bare Joseph, and after she left the house of Laban, which signifies the place of preparatory cleansing and building (with brick), she bare Benjamin, the son of the right hand. I will now give a classification of these phases of individuality. Isaac, the *begotten son*, was born in 2048—corrected, 2017; and they went into Egypt in 2238—corrected, 2207, a difference of 190 years, the exact time that the calendar was apparently set back, in Exod. xii., 2. Within this time these sons were all born. They are in pairs because of the duality of man, and representing each a half circle or 180 years, for in the above 190 there is an additional ten in the month *Nisan*. Now from the first son, Isaac (in the Abrahamic series), to the second son in the temple, is 2160 years. Thus, 2017+2160=4177, a period of *six working* days−360×6=2160, or twelve periods of 180 each; the first being Reuben, meaning, *see ye a son*. This is 2017+180=2197, or the birth of Joseph. The reader must not be

misled by the Babylonish error foisted upon the Bible, that the saying of the mother at the time of the birth is always the meaning of the name, it being so in a few instances. These blind men assumed it for all, as for instance, *Gad*, a *troop*, which is a different word, derived from it, but means *good luck* or *fortune*. We see the two churches connected by Rachel's building with two from her woman before Leah is through. When Leah had born six sons (verse 20), she said: "God has given me a good dowry—my sign of the time of my dwelling with my husband, for I have borne to him six sons; and she called his name Zebulon (a dwelling)." The sentence, "Now will my husband dwell with me," as in the Bible, is incorrect in the word *now*, hence the whole sentence. Let us therefore take six sons and add them to 2017+1080=3097, and we have the ark taken by the Philistines, and the death of *Eli*. This, however, but ends Asher. Now add Leah's last two, Issachur (there is reward) and Zebulon (a house), 3097+360= 3457, the captivity of the house of Israel. Then Leah bare a daughter named *Dinah*, or *a judgment*, as the captivity was a judgment on Israel. But before this judgment, just before Leah's two last sons, we read in verse 14th: "Reuben went in the days of the wheat harvest and came upon *love-apples* in the open country." This word, *love-apples*, is rendered mandrakes. It is a plural form, derived from the word דוד from which the word David is also derived, and means to boil up, to be moved, to love. The time, as above shown, is 3097, being the time when Samuel found David, who began to reign in 3102. The wheat harvest is between the seventh and eighth month (hodeshim), 210×7=1470

+1633=3103. I add here, of course, from the beginning of months, Noah's era. We now take up Rachel's sons, she being deferred to Leah, and we have ***Dan***, meaning judgment. Leah ended in 3457+180=3637, and we are in the judgment of captivity on Judah; then Naphtali, her wrestling with God—3637+180=3817, and the house is reconstructed by Nehemiah and Ezra; then Joseph (Ephraim)—3817+180=3997. She then said: "The Lord shall add to me a son hereafter," —verse 24. They then travelled and she bare Benjamin on the way, whom she called the son of my power (not sorrow), but his father called him *the son of his right hand;* and he was born in Bethlehem (Gen. xxxv., 18 and 19). Now add 3997+180=4177—Jesus in the temple.

This, however, is a long digression on Simon and Andrew; but I wish to show that we take two apostles to begin from Leah. As history repeats itself, and it will be seen that these *sons* again repeat themselves, to a certain extent, in the division of the land; where Reuben, Gad, and half Manasseh, although they crossed the Jordan to fight the fight of the Israelitish church, they returned and dwelt east of the river. Judah, Ephraim, and half Manasseh reigned from Jordan to Christ, and then seven tribes remained to have their inheritance by lot—beginning with Benjamin.—Joshua xviii. and xiv. This is, however, explained hereafter.

We find that the children of Joseph, Ephraim, and Manasseh, being in themselves two tribes, gave no inheritance to the Levites, but only cities to dwell in. —Joshua xiv., 4. Therefore we must not look for Levi with the half tribe of Manasseh, or rather the divided

tribe. The next apostle is Andrew, the brother of Simon ; and the next tribe in order is Judah, a brother of Simeon, from Leah. Simeon's inheritance was within the inheritance of Judah.—Joshua xix., 1. Hence Andrew's phase of the church is mingled with Simon's, and began within it ; he being the Greek church. Of Judah, Israel said : "The sceptre shall not depart from Judah," etc., etc., "until Shiloh come ;" now Shiloh means, *peace, rest ;* and that has not yet come, for it is an incident of the Sabbath day. It is true, the Messiah came and was crucified, which was a typical fulfilment of the prophecy ; but the substance of it refers to the coming of Christ hereafter, just now dawning.

The next apostle is James, the son of Zebedee ; and the next tribe is Ephraim. James is but another name for the Hebrew Jacob, meaning to follow after, to be behind, or at the heel, to supplant, to lie in wait ; and Manasseh, the elder, was supplanted by his younger brother, Ephraim (Gen. xlviii., 20), as Jacob supplanted Esau, his spiritual brother. Israel refused to put his *right hand* (*jamin*) upon the head of Manasseh, but put it on Ephraim ; hence he comes in here with Ben-*jamin*. Israel, in blessing Joseph, Ephraim's father, says, Gen. xlix., 22 : "Joseph is a faithful son ; a son bearing fruit unto the *summit of the fountain* of the daughter's steps to the top of the *wall* ; and the multitude of his tears and his persecutors are in the higher allotment (*i. e.*, in the Christian dispensation) ; but his truth abides in perpetuity, and pure (*gold*) is scattered *by* his hands from the high and mighty (one) ; from thence the shepherd, the stone of Israel ;" his blessing prevails over

the eternal mountains, and clearly points to this period of the history. And as Ephraim was the head of the church in Israel (*i. e.*, Samaria), so James becomes a head of the church here—in the sixth and seventh day preceding John ; therefore he is always first named, being an earlier church—he being the second of the triumvirate of apostles.

The next is John, *his brother* (Matt. iv., 21) ; he is named thus, because he represents Benjamin, the brother of Ephraim (Joseph), they being Rachel's sons. His blessing has an appositeness with John ; Gen. xlix., 27 : "Benjamin a glittering (as gold) fresh leaf (see צָחַב and זָאַב) ; in the early dawn he shall consume the time, and towards evening distribute the spoil" (*i. e.*, the fruit) ; and Moses said (Deut. xxxiii., 12) : "The beloved of the Lord, (he) shall abide in confidence by him all the day, and lie down (dwell) between his shoulders ;" therefore, in John xiii., 25, he is represented lying on Jesus' breast (*i. e.*, shoulder). Benjamin is the *head* (*i. e.*, first) of the seven tribes to whom the land was divided by lot, and the account of his portion occupies most of the 18th chapter of Joshua—he had fourteen cities, among them Beth-arabah, or city *of the four*, Gibeon (the high place), Ramah, also high place, and *Jerusalem*.

The next apostle is Levi, or Matthew, and the tribe to consider is the half Manasseh. This completes the five tribes whose lands were allotted before the final seven, of whom Simeon already treated of, was one—and which seven we will see again in another phase. The meaning of Manasseh is usually given as, *to forget*, to be forgotten, which is derived from the verb

nashah, meaning, in Part 1, *to dry up, to forget*, and in Part 2, *to loan on usury, to borrow;* now the name can as correctly be derived from No. 2 as No. 1, and I think it should be; and then we have the meaning of Manasseh in keeping with the occupation of Matthew, dealing in money, sitting at the receipt of custom, a publican.—Luke v., 27. We have now taken Leah's four first-born, except Reuben, who remained east of Jordan, and Rachel's three, Ephraim, Manasseh, and Benjamin, and in the first three Gospels there are no more apostles whose *calling* is there especially noted, and we go over an interim to John's Gospel for the sixth who was called; so the two mothers, Leah and Rachel, ceased bearing for an interim, and four were produced from their handmaids. Then Leah bare two, Issachur and Zebulon; but, in the allotment of the *land*, Zebulon comes first, being the third. Hence we now have Philip and Zebulon. John i., 44, says, "Philip was of Bethsaida, the city of Andrew and Peter." Hence he is in their church. The name Philip is Greek; it is the second name purely Greek, with no analogous Hebrew—Andrew, the first, the brother of Simon; these names are so given because they represent the Eastern branch, or Greek church. Therefore, we read in John xii., 20: "Certain Greeks came to worship Jesus. They came to Philip, and Philip telleth Andrew, and Andrew and Philip tell Jesus." But Philip (*i. e.*, his phase or day of the Greek church) did not know Jesus, who said to him, Have I been so long time with you, and yet hast thou not known me, Philip?—John xiv., 9. History tells us that Andrew and Philip officiated within the Eastern empire, while we also know that Simon officiated at

Rome; but of James and John, there is a cloud of mystery over their ministry, simply because they belong to the Sabbath day. They represent Ephraim and Benjamin, the last-born of all the sons of Jacob, the children of Rachel. Whenever we see the "*sons of Zebedee,*" named in the Gospels, as designating these apostles in their place or order, the word *sons* is omitted in the original, whereas, when they appear in a more literal character, it is not omitted. I think the reason of this is, because the name Zebedee is an Ephraimitic and corrupted word, designating the Sabbath, as Ephraim pronounced *shin* ש soft, as samech or zayin, and the *tav* interchanged with *daleth*, and thus we have the word *Zabbed*; for in Judges xii., 6, we learn they pronounced *shibboleth soft*, with *samech*. This will be more apparent when I give a few particulars of John's Gospel. Being of Bethsaida, shows the common origin of the two churches—Bethsaida meaning house of fishermen or hunters, while *beth* a house, *bath* a daughter, and *ben* a son, are all derived from the verb *benah* to build. Thus we see, in the economy of the language, a *house* and a daughter, represent the church *edifice* as it were, and the *son* is the builder. Here Philip and Zebulon are allied. Israel said of Zebulon (Gen. xlix., 13): Zebulon shall dwell towards the coast of the warm springs (haven of the sea is not correct), on the shore (from the idea of washing away) of sorrow, and his extreme end (*shall be*) unto Zidon; Zidon means fisheries, hunting after food, etc.; the same idea as in the word *Bethsaida*. Moses says of him (Deut. xxxix., 18): "Rejoice, Zebulon in thy going out." The idea in these prophecies relates to the position of Philip, *i. e.*, Zebulon in the

Christian day. He comes after the four by the handmaids and towards the day of John and James, *i. e.*, the Sabbath, hence we will find he governs a period near the Reformation. This may be gathered from the Gospel of John, who names, or refers to only eight apostles altogether—this includes Judas, who has no day, hence referring to just seven apostles. He refers to the six that are especially called, and Thomas; he never *names* James and John, however, but refers to himself *personally*, and as apostles only as the *sons* of Zebedee, after the resurrection (xxi., 2). This is because he treats only of the spiritual, which comes in the Sabbath. This necessitates an explanation relative to Nathaniel, of whom some think he was not an apostle, while the mass of orthodox authorities consider him to be identical with Bartholomew, because, like John, the other Gospels name Philip and Bartholomew together as John seems to connect him with Nathaniel. This opinion has been fortified because he appeared with the six other disciples who saw Jesus at the sea of Tiberias; that is Thomas and the six *called* as above. Strauss remarks: "At every step in the Gospel of John we stumble on difficulties." Now all men do that who walk rapidly in the dark. I have said that John names the six chosen disciples and Thomas a seventh. He is in John's Gospel, because he represents Issachur, a son of Leah, born towards the last, one of the last two, and he makes no reference to those who will be coupled with the sons of the handmaid, except Judas, who will be with Dan. Now the mention of Nathaniel is in keeping with this theory, for he is Matthew under another name, which is accounted for thus:

The origin of the name Matthew is the Hebrew word, Mattathiah, *i. e.*, gift of Jehovah, the same meaning as of Matthew and Nathaniel, the reason of which is that they are alike derived from the verb *Nathan*, to give—whence Nathaniel, given of God.

Jesus styled him "an Israelite indeed, without guile." This, because he represents Manasseh, the son of Joseph, who had the *utmost* of the blessings. And when he said he knew him before Philip called him when he was under the fig-tree (John i., 47–49), he referred to the usual symbol of the church, of which we read in 1 Kings iv., 25, when in Solomon's time "Judah and Israel dwelt in confidence, every man under his vine and under his *fig-tree*." The reader may ask why these tribes, so recently seen full of sin, are thus suddenly transformed? Of this I will hereafter treat and show how they were cleansed. We now take the next apostle, Thomas, and the last of the sons born of Leah, Issachur. Thomas, meaning twins, comes from the Hebrew word *Tamens, to be double*, while Issachur means *there is reward*, which refers to the exit from the dark ages, of which the last was on the border. Israel said of him (Gen. xlix., 14): "Issachur (an ass body, but the real meaning is, the fermentation cut off,) resting between two enclosures, (*i. e.*, states of the church in the Reformation), and he saw the offering for the good of the land (*i. e.*, eritz), as pleasant. and inclined his shoulder to carry, and became a servant to tribute." And this was the state of Thomas; the twin churches, Eastern and Western, halting in doubts, he bore two burdens.

We have yet to consider five apostles and five sons of Israel; and Reuben, who did not participate on the

west of Jordan, except to fight for them, must now come in, completing the sons of Leah and Rachel. And Bartholomew is the next apostle. Israel says of Reuben (Gen. xlix., 3): "Reuben, thou my first-born, my strength, and the height of my redundant worthlessness (vanities), exalted and abundantly strong. Vain-glorious (lewd, boiling up) as waters, thou shalt not be pre-eminent, for thou wentest up from those resting with thy father, and there (then?) loosened (profaned) my ascent."

I must be excused from following the strained and bawdy translations introduced by the Jews. Moses says of Reuben (Deut. xxxiii., 6): "Let Reuben live and not die, and let his times (spaces of time) be numbered." Thus we see, although Reuben did poorly, he was not to die, and he was to be *numbered*. Bartholomew, like his prototype, ministered east of the Jordan, in Asia; but he makes no more figure in the Gospels and Acts than does Reuben in the old Scriptures.

The ninth apostle in the three gospels is James of Alpheus, and Gad is the next tribe—of whom Israel said, he should be first overcome, but would prevail in the end; and Moses says, he will be at the judgment.

The next apostle is Lebbeus, Thaddeus, or Jude. The apparent affinities of these names will all be discussed hereafter. The corresponding son of Israel is Asher. Israel said: "His food shall be fat, and he shall give royal dainties;" and Moses says (Deut. xxxiii., 24, etc., etc.): "Let him dip his steps in oil; iron and brass from thy shoe (*i. e.*, fastnesses), and as thy days, thy rest." These latter parties represent the end of the dark ages, as do the other sons of the *hand-*

maids the dark era. The Hebrew word rendered *handmaid*, means to "spread out"—hence *family*, thence *maid*; so their offspring only served to spread out the church over the dark era.

Our next couple are Simon, the Canaanite, and Naphtali; we are now passing the Reformation and approach a better state. Thus Naphtali was "full with the blessing of Jehovah; possess thou the west (the sea), and the south (*i. e.*, shining region, great strength) sent forth (a hind let loose), she giveth bright words." The last pair are Dan and Judas. We have now come to the judgment. Gen. xlix., 16: "Dan shall judge his people as one of the tribes of Israel; Dan shall be a serpent to be lifted (as a sign) by the way, a *shepipin* (serpent, a word nowhere else used) that biteth the horse's heel, so that his rider shall fall backward (westward); in thy deliverer Lord I await;" and Moses says (Deut. xxxiii., 22): "Dan shall gather the enemy; he shall bind them together, from the light sandy earth" (*i. e.*, the bashan), as distinguished from the true *adamah* and *erŭz*. It is needless here for me to draw a parallel with Judas.

The lands (*i. e.*, inheritance in the church) were allotted to the tribes, as by a parallel with the apostles. Here are the twelve, six of whom were called, and of the other twelve, six stood on mount Gerizim to bless, all of whom are referred to by their representative apostle in John's Gospel, with the addition of Philip and Judas, with Dan born from *Bilhah*; therefore, when we read in Acts xxi., 8, of Philip, that he was one of the *seven*, it must refer to his position in John, and of those at the sea of Tiberias who saw the resurrection, for it

has no other meaning in its connection. After the call of the first four, Jesus, after leaving Nazareth, went to Capernaum—or the city of Nahum, meaning the city of the Comforter, which was his principal place of abode during his ministry. It was in the apportionment of Naphtali, hence we have the prophecy in Isaiah, ix., 2, quoted by Matthew, iv., 16: "The people which sat in darkness, saw great light;" the prophet refers to Zebulon and Naphtali, and says, "the people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined." These tribes were located some distance from Jerusalem, and were comparatively in the dark until the advent of Jesus. It was here that he called Levi, the son of Alpheus—Mark ii., 14; Luke v., 27. And as the same incidents surround the calling of Matthew (Matt. ix., 9), they are generally received as the same person. In Matt. x., 2, we have a list of the chosen twelve; they are, Simon (Peter), Andrew (his brother), James and John his brother, Philip and Barthlomew, Thomas and Matthew, James the son of Alpheus, and Lebbeus (Thaddeus), Simon the Canaanite, and Judas Iscariot; and according to Luke, we have Judas the brother of James, instead of Lebbeus.—Luke vi., 14, 16.

Thus far we have the *calling* of six, Simon and Andrew John and James, Matthew and Philip; with regard to the other six neither evangelist gives an account of their calling, but names them in the list of the twelve which is found in Matthew, Mark, and Luke, neither of whom names Nathaniel. Matthew proceeds with Thomas, Matthew, James the son of Alpheus, and Lebbeus,

whose surname was Thaddeus, Simon the Canaanite, and Judas Iscariot. Luke's list slightly differs from this—in that he gives us Judas the brother of James, instead of Lebbeus, and he calls Simon the "Zealot," instead of the "Canaanite," designating him thus, as a member of a Jewish sect or school under that name. We find in the Gospels the same system of appellatives as is found in the Old Testament, and names are changed in order to give a certain significance or interior reading, as witness Sarai, Abram, Simon, and, as already seen, it is a common thing throughout the Scriptures. I will now give a list of these names as belonging to each of the twelve.

1st. Simon, the Hebrew Simeon, called Peter, or Cephas, a stone.

2d. His brother Andrew, a *Greek name*, son of Jona.

3d. James, (Hebrew) Jacob ....
4th John, " Jehoannan
} Sons of Zebedee and called Boanerges, or sons of thunder.

5th. Philip, Greek name .....
6th. Bartholomew, or son of Talmai
}

7th. Thomas, Hebrew, Tomim.

8th Matthew Levi, Hebrew, Mattathias or Nathaniel,
9th. James, sons of Alpheus.....
} These are brothers.

10th. Lebbeus Thaddeus, Judas
11th. Simon the Zealot.....
} Sons of Mary and Joseph.

12th. Judas Iscariot, Hebrew, Judah, son of Simon Peter.

I do not think any fair investigator will doubt that Lebbeus and Judas are intended to represent the same

persons; to the other class an argument is useless. But to have a correct understanding of this institution given under the names of twelve persons, with Jesus at the head, we must review them individually. The first is always Simon; he it was who first had his name changed, like Abram and Jacob. Abram indicates the father on high, and Abraham the father of multitude—hence, the Father comes to the earth. So Jacob, the supplanter, was changed to Israel, a prince of God, and Simon (Simeon), which means hearing (understanding) was changed to Cephas or Peter (stone), the symbol of the prophet and of Christ. This change is not as commentators assume, on account of any adamantine quality in the character of Peter, for in that he was lamentably deficient. I am aware it is high treason to the modern church, not to exalt Peter; but as the Scriptures do not do so, why should I? He is a man selected to represent certain ideas. There is no question, that in the New Testament he always has precedence among the disciples; he and John are the only two of the twelve who are represented as having visions, hence they are spiritual men (Peter being the first natural spiritual man) and prophets. He was the first who evinced the spiritual perception of Christ, when he recognized Jesus as the Messiah. This testimony of Jesus was the evidence of the prophetic gift. It is on this attribute (*spiritual perception*) that Christ said he would build his church—for the church of Christ is spiritual, while its predecessors were ritual and typical; therefore the selection of Peter has no reference to his individual or external character, for his denial of Jesus, and his speedy repentance, proves him

to have been a man weak in purpose and below the average of men in courage and fidelity. It is a gross mistake to estimate the men of the Bible by their external or personal, characters.

Peter was the head of the twelve, and founder of the main branch of the church. Protestants may cavil, and deny this proposition, but the testimony of the Gospels is, that Peter first evinced the characteristics on which Jesus said he would build his church ; and he is invariably looked up to, and first named among the apostles. From that church founded by Peter, grew up the Eastern and the Western, or Greek and Roman institutions ; the latter survived but a breathing spell, and the other followed, when the *Son* was caught up into heaven, and the woman, the real church, fled into the wilderness, and the institution called a church became an immense political machine. Peter was not perfect, nor was his church in the beginning, or it would not have fallen away. They are both dead and buried now, as to their externals ; nevertheless, Peter was better than his offspring. Of that we will have more to say when we reach Judas.

The next is Andrew, the brother of Simon ; he performs no part in this history—the reason for which we will reach presently.

The third, James, is, to a certain extent, in the same category with Andrew; yet, when named, he always precedes his more important brother, John. Although he supplies a larger space in the history than Andrew, yet so marked is his lesser importance than his brother John, that Strauss, and others, have been led to criticise it. The explanation is probably in that these

twelve apostles bear the same typical relation to the church of Christ that the twelve sons of Israel did to the preceding dispensation. His brother John, however, is second to none of the twelve, while in character he presents a much more agreeable picture than Peter. He was evidently the intimate friend of Jesus, and to him the Messiah spoke, as narrated by himself in John xxi., 21: When Peter asked, What shall this man (John) do? Jesus answered: "If I will that he tarry till I come, what is that to thee? follow thou me. Then went the saying among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die, but, If I will that he tarry till I come, what is that to thee;" and history tells us that this disciple did tarry in the isle of Patmos, until the Lord came to him and showed him that which is written in his Revelations; spiritually, he tarries to the second coming. When on the cross, Jesus said to his mother: "Woman, behold thy son." Now, this seems literally a harsh expression, yet in this apparently curt manner he had before addressed his mother at the marriage at Cana in Galilee; but we must not forget that this is Scripture, and has a deeper significance than the literal reading. As already shown, *mother* and *woman* indicate the church, of which a son was the necessary incident—and this was the only woman Jesus recognized. The *son* of the church was then departing from the natural world, and Jesus pointed out the next son of the church in John—hence he is the builder of the real Christian church, the material of which is found only in his Gospel—and we read: "From that hour that disciple took her to his own home." The *mother* remains to this day with

John; and in spirit he tarries until she comes, or until Christ comes again—which he is beginning to do now through his word. The Lord gave the sons of Zebedee the sobriquet of Boanerges, sons of thunder, in respect to which there have been various conjectures. I think, however, that the twelve judgeships are types of the apostles; Barak (lightning or thunder) represents Deborah's term, and Bene-barak, or *sons of thunder*, was in the portion of Dan (Joshua xix., 45), in Galilee, whose term immediately precedes John's church—hence they are called, after this, Barak.—See Judges v.

These were fishermen of Galilee, of the neighborhood of Bethsaida and Capernaum. As Bethsaida means the house of fishermen, it is more than probable that the name has its bearing in the narrative. It was in this region that Jesus tarried and planted his church, and made these apostles fishers of men. Although these men were of those we class *laborers*, and are apt to look down upon with contempt, it was not always so; but is the result of our captivity to Babylon, or man-worship. The day has been, and will come again, when honest labor will be recognized as respectable.

The fifth is Philip, according to all the evangelists; and John tells us he was of Bethsaida, also chap. i., 44; I think he was a Greek, for we have not his Hebrew name; and in John xii., 20, we find there were certain Greeks among them that came up to worship at the feast. "The same came, *therefore*, to Philip," etc., and desired him, saying: "Sir, we would see Jesus; Philip cometh and telleth Andrew, and Andrew and Philip tell Jesus." Here the supposition would be, that Andrew was likewise a Greek, as his name indicates,

as well as this association; but he is called by Matthew, and the others, the brother of Simon Peter; this, however, is explained above.

Bartholomew is a patronymic son of Tholmai; we find in Num. xiii., something of Tholmai; he was a son of Anak. The sons of Anak were of great *stature, giants,* hard to be confronted. Abram was confederate with them at one time; their headquarters was at Hebron; they were a religious sect, and were called Tholmaens. Hebron was Kirjath Arba, or city of four, or the square. They were perhaps something like the Pythagoreans, who had made considerable mystery, and arcana, with the square, triangle, and numbers, probably the most enlightened men of their day. This sect of Tholmaens continued to the last of the Jewish period—and its disciples, like that of the other distinctive schools, frequently bore the patronymic "son of" *Bar* or *Ben.*

The next two, according to Matthew, Mark, and Luke, are Thomas, and Matthew or Levi. The only variations in the lists being that Matthew names Thomas before himself, and the others mention Matthew first. But the important variation is, that while Matthew says: "Jesus saw a man named *Matthew* sitting at the receipt of customs, and called him,"—Mark says: "He saw Levi, the son of Alpheus, sitting at the receipt of customs," and Luke: "That he saw a publican, named Levi, sitting at the receipt of customs." The attending indications are so similar, that no serious doubt has been held respecting their identity; Luke says, that "Levi made a great feast, at which the disciples ate with the publicans and sinners"—

Luke v., 27–29; Matthew, without naming a feast, mentions the fact of Jesus eating with them" (Mark ii., 15; Matt. ix., 10); substantially the same statement in them all. The feast referred to is this: In the list of the sons of Israel above, representing 180 years each, it will be seen that the sons of Joseph begin at the year 3997; the next 180 years includes the great feast of all, the coming of the Messiah, who came to publicans and sinners, and ate meat with them; and I have shown that Levi or Matthew is symbolized by Manasseh.

In the literal accounts here given, there are no contradictions; yet each one does not repeat every incident. Hence such cavillers as Strauss would have us believe that here is a serious discrepancy, while there is none such that a respectable lawyer would consider as casting a shadow on testimony before a jury, with three honest witnesses. The name of Levi is probably his patronymic, indicating a Levite, for the calling was in keeping with their occupation in the temple service. Mark, however, by telling us that he was the son of Alpheus, makes him the brother of the second James. Thomas, called Didymus—which is but the same name in another language, meaning twins—has a clear certificate of his apostleship, and is only noted in the Gospels for fidelity and incredulity.

We next have James the son of Alpheus. There seems to have been great uncertainty whether there were two or three Jameses. Eusebius and other of the *Fathers* contending on one side and Jerome heading another party on the other, and the doubt continues into modern criticism on the subject. Of course, with

such differences, we can place no dependence on either as authority, and must resort to the text for the truth. The difficulty has its origin in the dogma and the superstitious ideas akin to the immaculate conception. The Roman institution early promulgated the theory that Mary, the mother of Jesus, continued to be an immaculate virgin, and as superstitions are a powerful weapon in the hands of priests whereby to control the ignorant, this story has been nursed with great tenderness, although it has no Scriptural foundation. After eighteen and a half centuries had rolled past, the head of this great political machine promulgated his bull, that the mother of Mary was likewise a virgin, yet history gives no clue to that remarkable person.

If our friend, Louis Napoleon, runs this Roman church much longer, they will probably declare that there were no natural progenitors to Joseph and Mary. But that the reformed churches should follow them in any part of this nonsense, is a matter of surprise. For from this spirit grows the difficulty about the Jameses. There would be three, as plainly pointed out in Scripture; but if three, one must be the son of Mary and brother of Jesus—hence no immaculate virgin. To promote this error, the writers in both churches have resorted to the most absurd theories and violations of Scripture.

Therefore, the Testament is the only reliable authority on the subject, the *Fathers* having been more or less swayed by a superstitious age; and we can read the Testament as well as they. For Jesus said he would be with us always, and if his Spirit, shining down

through nineteen centuries, has not made more manifest his word, then the Scriptures delude us.

We have had one James, the son of Zebedee; the second one, now under consideration, is the son of Alpheus. The son of Zebedee was killed by Herod (Acts xii., 2). Paul speaks of James, the Lord's brother, an apostle whom he saw about six years after the Ascension at Jerusalem (Gal. i., 19). Fourteen years afterwards he went to Jerusalem again and saw John, Peter, and James, who seemed to be pillars of the church (Gal. ii., 1 and 9). This James could not have been the son of Zebedee.

In Matt. xiii., 55, we read: "Is not this the carpenter's son? Is not his mother called Mary and his brethren James, and Jose, and Simon, and Judas?" The same reference is found in Mark vi., 3, more pointedly: "Is not this the carpenter, the son of Mary, the brother of James?" etc. Now, although according to the Hebrew usage the word brethren might apply to cousins or half-brothers, nevertheless the use of the word here is too frequent and too pointed to adopt that interpretation. Jude calls himself a *servant* of Jesus Christ and brother of James—omitting the "brother" to Jesus; but this is quite natural and proper, for although he was a brother of the man Jesus, yet Jude would not claim to be brother to the Lord Jesus Christ, for he had become the Messiah, and represented God, as in the spirit he was God, and there was no longer that relationship with the ascended Saviour. There are several other references to Jesus and his brethren, which, without the above, might well leave us to sup-

pose that they meant relations.—Matt. xii., 46, and John ii., 12, and vii., 3.

Thus far we see that Jesus had brothers, a mother, and sisters, and that there are still to be disposed of James the son of Alpheus, and James the brother of the Lord, and of Jude. It is sometimes urged that Alpheus and Joseph are the same, and that Joseph was a widower when he married Mary. This is a baseless presumption, without the shadow of foundation in history. Both Joseph and Alpheus, doubtless, each had another name, but it has never been told to us. Therefore, if Joseph and Alpheus are not one, these two Jameses are not. When a Hebrew has two names (in the Bible) it will be found they have much the same significance, or are in immediate keeping with their position. These two names will not agree to that rule, Joseph meaning "to increase," and Alpheus "a thousand."

Matthew tells us that at the cross there were Mary Magdalene, Mary, the mother of James and Joses, and the mother of Zebedee's children (xxvii., 56). Mark says, there were Mary Magdelene and Mary the mother of James *the less*, and of Joses and *Salome* (xv., 40). Luke speaks of Mary Magdelene, *Joanna*, and Mary the mother of James (xxiv., 10). And after his resurrection, he appeared to one Cleophas, and some have twisted this into Alpheus. This presumption is founded on John xix., 25, who says: "There stood by the cross of Jesus, his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdelene," *four persons* (or perhaps three); this will be fully discussed when I reach the crucifixion—here we are identifying James. They all name Mary

Magdelene ; Matthew names two others, the mother of James and Joses, and the mother of Zebedee's children. For the purposes of analyzation, we will number these Nos. 1, 2, and 3. Mark says there was No. 1, or Mary Magdelene ; Mary, the mother of James the less and Joses, she is No. 2 ; and Salome, No. 3, this may be the mother of John and the first James. Luke names No. 1, Joanna, No. 4, and No. 2 ; and John says "His mother," No. 2, "his mother's sister," No.—? "Mary, the wife of Cleophas," No. 5, and No. 1.

In the above there is no reason to doubt the number two throughout. The assumption that Alpheus and Cleophas are the same, on the theory that the ח in חלפי being flexible into Alphai, or Cleophi, and that it may be rendered into either, I think erroneous, because, there is no such proper name in the Hebrew, and when letters are changed in the Hebrew, the meaning remains the same, the same idea can always be traced. Moreover, the ה *he*, changes with *aleph*, not the ח *heth;* and we cannot spell Cleophas with חל ; see Whitby and Lowman's commentaries on John xix., 25. Burton, D. D., (Ec. His.), likewise denies the theory of *Lowman*. Hence it does not appear that the mother of James, the son of Alpheus was there, except she is the mother of James, mentioned by Luke. In addition to this we have the testimony of Josephus, that he was called James the less (because he was not an apostle), and was the brother of Jesus Christ. Therefore we have James the apostle, son of Zebedee ; James, an apostle son of Alpheus, and James the brother of Joses the son of Mary, also called James the less, who became Bishop of Jerusalem. This involves no conflict in the

Scriptures, but, if you make James the son of Alpheus, and James, the son of Mary, the same, with Cleophas for a father, what can we do with Matthew, who is also a son of Alpheus? Matthew was doubtless a Galilean, was found and called there, but Cleophas was of Emmaus, near Jerusalem. Then this James the less, referred to by Josephus and by Mark, must be the James referred to by Paul in Gal. i., 19, and was an apostle, and the brother of the Lord; but as we only have the names of two Jameses among the apostles, so far, *i. e.*, the sons of Zebedee and Alpheus, this third James must have also another name, most probably number eleven in the above list, Simon the Zealot, he being the only son of Mary, an apostle, except Thaddeus.

When Matthew and Mark mention the two Marys at the cross, they say, "Mary Magdelene and Mary the mother of James," and do not name the latter as the mother of Jesus, as John does; nevertheless, they speak of them as women that followed him from Galilee; neither, therefore, could have been the wife of Cleophas, who was from Emmaus. Nor is it possible to suppose that they would omit to mention the presence of so important a person as Mary the mother of Jesus, for John says she was there, and stood by the cross, and omits to name a Mary, mother of James—hence we cannot but conclude that they refer to the one person under different appellatives. Matthew, too, tells us very plainly that she had other children, when he says (chap. i., 25): "Till she had brought forth *her first-born*."

The reason the first three Gospels do not name Mary

the mother of the Lord at the cross, is obvious; for they write from and after the style of the Hebrew Scriptures, and treat of Jesus the Messiah, without father, without mother—like Melchisedek. Hence Jesus is represented saying to his mother, "Woman, what have I to do with thee?" Up to the age of thirty, he was the son of the woman; he then became the son of God and the son of man (Adam). Paul, in Heb. vii., 3, says of Melchisedek: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the Son of God, abideth a priest continually." He then refers to the imperfection of the Levitical priesthood, and says (verse 12): "Therefore, the priesthood being changed, there is made of necessity a change also of the law;" and "it is evident that after the order of Melchisedek there ariseth another priest," etc., etc.

The next, according to Matthew, is called Lebbeus, whose surname was Thaddeus; by Mark he is called Thaddeus alone, whilst Luke puts Simon Zelotes as the tenth, and Judas, the brother of James, the eleventh; this is likewise the name given in the list of apostles found in Acts i., 13, as the eleventh. This apparent discrepancy is easily reconciled, leaving only the order of precedence on which they differ. In fact, it is so clear a matter as to cast a doubt on the honesty of purpose of Dr. Strauss, who makes much quibbling over it. Judas, in Syriac, is Thaddai (Milman)—Thaddeus and Judas both meaning *praise*; and Lebbeus, by some, said to mean "man of heart," which is most likely correct, likewise may mean praising. Thaddeus and Jude were appellatives. This is Jude who speaks of

himself as being an apostle and the brother of James; they are the sons of Mary, who is designated as the mother of James, and Joses, and Jude; she was likewise the mother of Jesus. There can be no question as to the identity of the one person with these names; he is the writer of the epistle under his name; otherwise he makes no figure in the Gospels, as he must have been young, as Jesus, his older brother, was just past thirty.

The next, the eleventh, is Simon Zelotes, or the Kananite or Zealot, already noticed as a brother of the sect of Zealots. This Simon is, in all probability, a brother of the last-named Jude—as four brothers are named, James, Joses, Jude, and Simon (Mark vi., 3); for they all seem divided into brothers or pairs. We first have Andrew and Simon Peter, then James and John, then Philip and Bartholomew. Matthew and James were sons of Alpheus; and we have now Jude and Simon, leaving Thomas and Iscariot. He is called the Zealot, most likely from affiliation with the sect of that name; and Kananite, from the Hebrew word *kanah*, to be zealous. Josephus speaks of the sect; and the fact that he speaks illy of them is no evidence of their turpitude, for in politics and religion he is unreliable, bigoted, and stupid. This Simon is another of the apostles, who makes no figure in history by that name, being, in all probability, a young man, as the junior of Jesus necessarily was; he is probably, however, the subsequent Bishop of Jerusalem.

The twelfth and last is the unfortunate and miserable Judas Iscariot, the son of Simon Peter. True, no commentator has chosen to acknowledge or see this,

yet it cannot well be gainsayed. The language of the fourth evangelist seems very explicit on the point by a reasonable interpretation of expression and can leave no other inference than that the Simon he speaks of as the father of Judas, is Simon Peter. In the 24th chapter, speaking of himself leaning on the breast of Jesus, he continues in the 24th verse: "Simon Peter therefore beckoned to him that he should ask who it should be of whom he spake? He then, lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, He it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." In vi., 68–71, we read: "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon." Now it is true, the Simon may mean another, but why should the writer violate the rules of language twice, if this is another, by putting the name in such immediate connection with Simon Peter, if he does not refer to him? Moreover, Peter was a man of family when chosen, and is represented by all accounts we have of him, as much older than Jesus, in fact the senior apostle. We have several Simons in the Scriptures—it was a common Hebrew name; but when looked into there is nothing in the narratives in conflict with this position—on the contrary, much to uphold it. The twelve heads of the Israelitish church are not represented as entirely Godlike men, except it be Joseph and Benjamin, the type of Christ.

Nor are the apostles except John, who is reserved to symbolize the builder of the true Church of Christ.

There are several conjectures as to the meaning of Iscariot. The German writers mostly say it means man of Kerioth; but that would be an unusual way to designate a person; in Hebrew when naming him from his town or county, they called him, "the Keriothite." Some hold that it is from *Ish scariota*, the man who had the bag (Brown's Bible Dictionary); and this may be correct, for John so designates him twice (xii., 6 and xiii., 29), omitting the Iscariot, which would otherwise be tautological. Or it may come from the word סָכַר to shut up (*i. e.* the heart) Piel חִסְגִּיר isgher, to deliver over or up, to close up, as in Gen. ii., 21: "God closed up the flesh instead thereof." It was in the house of Simon the *leper* that a woman anointed the head and feet of Jesus (Matt. xvvi., 6), and Judas was present. Therefore many have supposed this Simon to be the father of Judas. This I think is true, but all these scenes are allegorical, and it refers to Simon (Peter) when he became the head of a corrupt church, and was therefore a *leper*. That is, it was in the house of Simon, but the apostle and God had then left it. In an allegorical point of view, this idea is eminently correct. The Roman church is the Son or progeny of Peter. It has betrayed Christ for centuries, for money—witness the sale of indulgences, confession money, etc., and Judas, the son of Simon, is the symbol of Peter's offspring. There is a singular analogy between the names of Simeon's sons (Gen. xlvi., 10), and to this literal period. The first is *Jemuel*, meaning the day of God; the second *Jamin*, from which comes Benjamin, or son of Jamin, meaning the right hand; the

third, Ohad, *to be one*—connecting the two, as it were. The fourth Jachin, *i. e.*, to stand firm—the name of the column on the right of the porch of Solomon's temple ; fifth, Zohar, light. Now suppose these represent *seven* days (*i. e.* years), each beginning with the first history in the Gospels. A. D. 5—the day of God. A. D. 12—Jesus in the temple.—A. D. 19—they are united. A. D. 26—he stands upright. A. D. 33—great light is shed. And the sixth son is Saul (Shaul or Sheal). " The son of a Canaanitish woman." Now Shaul as pointed by modern Jews means, asked for; but without the points, as the original was read before Christ, we may as readily read *sheol* or Hades—the word being precisely the same; and there is no good reason for supposing that the Jews carried the distinction of the pronunciation, between Shaul and Sheol, by memory a thousand years. The name doubtless to my mind means sheol, the underworld, to which Jesus descended through the instrumentality of Simon's son Judas, as Judas, or Judah, was the church that may be called the son of the Canaanitish woman—the kingdom of Judah being in Canaan.

Jesus told Peter that before the cock crowed he should deny him thrice. And when he reappeared, thrice he asked Peter : " Simon, son of Jonah, lovest thou me ?" And he then said, " Feed my sheep. Verily I say unto thee when thou wast young (referring to the church) thou girdedst thyself and walkedst whither thou wouldest ; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." This referred to Peter's death literally, but symbolically to his church. Then it was that he told Peter to follow him,

and Peter seeing John, asked, "What shall this man do?" and was answered, "What if I will that he tarry till I come?" etc. The cock crow in the morning likewise refers to the future, the morning of the day when Christ comes. He now begins to crow. The church of Peter is dead. He has been bound and led away by an enemy; but the church of John, representing love, is dawning.

These are the twelve chosen apostles, of whom three had a marked pre-eminence, Peter, James, and John. They are frequently named together; they held private conversations with Jesus (Mark xii., 3), and were alone present with him at some of his most interesting incidents, as at the raising of Jairus' daughter (Mark v., 37); the Transfiguration (Matt. xvii., 1), and elsewhere. The first of these, Simon, is addressed frequently, "Simon, son of Jonas." Jonas means dove, which is the symbol used to denote the descent of the Spirit on Jesus, at his baptism in Jordan; and Jesus said that the only sign the Pharisees should have, was the sign of Jonas, "as the prophet was three days and three nights in the whale's belly, so should the Son of man be three days in the heart of the earth" (Matt. xii., 39); this literally refers to the death of Jesus, and his resurrection on the third day; but it more particularly has a prophetic and allegorical significance, for which we must look to the story of Jonah, "who was in the whale's belly three days." In the narrative, it says, "The Lord had prepared a great fish," דָּג *dag*, called fish on account of fecundity.

The Lord told Jonah to go to Nineveh, that great city, and he was on his way there when the tempest was

sent on the sea, and Jonah was found to be the cause of it, and he said, "take me up, and cast me forth into the sea." Now there is some curious analogy between this and the flood. Nineveh had several meanings, according to lexicographers, but they do not give that founded on the Hebrew construction of the word *nin*, נין means progeny, from the root נון to sprout, to propagate; hence נון *nun*, a fish, also on account of its fecundity, and the vah, is a portion of the name of God; probably this part of the name comes from the verb "*to be.*" Thus we see Jonah was consigned to a fish, as the symbol of great fecundity, propagation. Jonah means dove, from the primitive idea of warmth, affection; and the dove was cast out of the ark into the sea. Literally speaking, Jonah was in the *ruins* of the fish, the word being מֵעֵי, meaning ruins, as well as bowels. And he says "from the belly of Sheol, or Hades, cried I;" and "Thou hadst cast me into the deep, in the midst of the seas, and the flood compassed me about"—ii., 3. Then the Lord spake to the fish, and it spewed Jonah up on the dry land. He was in the ruins three days, 3×360=1080 added to the flood, 1655 =2735, at which time the land was divided, and they began under judges. Now Nineveh was an exceeding great city towards the Lord; three days' journey, 2735+1080=3815—ch. iii., 3. And Jonah began to enter the city a day's journey, 3815+360=4175—Jesus in the temple. And he cried out, yet forty days and Nineveh shall be overthrown; but the people repented, and God did not so destroy it. This displeased Jonah, who went out of the city, and sat under a booth, and the Lord prepared a *palm christi*, (see

marginal reading), to grow up over Jonah's head, and a worm destroyed it on the morning of the next day. This is the beginning of the fifth century; then an east wind beat upon his head, when the sun arose so that he fainted. Then the Lord said, "Should not I spare Nineveh, that great city, wherein are more than one hundred and twenty thousand persons that cannot discern between their right hand and their left hand?" Now 120,000 persons, at 427 for a year, makes 280 years—which is the forty-day period which Jonah threatened on the city, and is a proof of the correctness of the theory heretofore used in my calculations.

Here it becomes evident that Jonah is the sign of the church which was continued, because the people were too gross and ignorant to know Christ. But Jesus considered that if they could not understand the sign of Jonah it was useless to give them any other. Thus, Simon, the son of Jona, represents the first phase of the church of the sixth day, as the sign of Jona runs well into that day, for at about the year 510, A. D., there is an interregnum in the church, of 1260 years, running to 1770, whence 318 years to finish the day, takes us to 2088, or thereabout. James represents the second phase, which includes the Reformation, and John the beginning of the Sabbath.

The twelve apostles are typified by David's twelve mighty men, who were divided into three parties of four each, and so are the apostles; but of David's twelve there were three captains mightier than the others. Three mighty men, with one, the Tachmonite, that sat in the seat at the head of all (2 Sam. xxiii.) The Tachmonite signifies wisdom, and these would seem to typify

Jesus and his three chief apostles. The twelve are mostly divided into couples. When Jesus sent them out he sent them by pairs—two and two (Mark vi., 7). May not six of them be intended to represent six natural men and the others their spiritual counterpart? For the first six die and sink into oblivion, while six seem to have a spiritual existence—these representing six days or periods, with Jesus, being dual within himself, at the head, symbolizing the Sabbath.

CHAPTER XI.

THREE YEARS' MINISTRY OF JESUS.

It is the generally received calculation that the ministry of Jesus in the flesh continued three years. This is in keeping with the types and prophecies concerning him, and can be readily shown from the text, especially from the Gospel of John. That the others do not furnish the evidence is erroneously construed by the skeptics as an argument against their reliability. But this appears to me to be very unreasonable, for why should one writer depart from his course to do the office of another? It may be easily seen that there is a relation in the Gospels, both to the past and the future. Those very features that have been treated by such writers as Strauss, as mythical or improbable, have frequently a close connection with its previous type, or its future fact of which it is a type. For in the Scriptures we see more clearly than anywhere else that history but repeats itself in more perfect forms—first the type, then the shadow, and finally the substance.

The history of Israel, when critically viewed with the correct idea of interpretation before the reader, establishes that spiritual phase, progress in what may be termed septennial cycles. This is not perceptible in other histories, for the mere reason that there is none extant touching on mental and moral states over any

lengthened period—none beyond one cycle of 430 years. And the student must collate the records of many together to discover the phenomenon, which has not been done. John alone gives a connected record of the personal visits of Jesus to Jerusalem, and from these, in connection with the Jewish feasts, we have the data of his ministry.

After the marriage at Cana in Galilee Jesus went to Capernaum and thence to Jerusalem, to the passover (ii. 13); this was in the year 4194. He went up again to the feast of tabernacles—v., 1. This is six months after the passover. In the mean time he went into the land of Judah (iii., 22)—Jerusalem being in Benjamin's portion, and thence went through Samaria to Galilee; this makes two visits. He then returned to Galilee—vi., 1. He was in the region of the sea of Galilee during the next passover, 4195, which he did not attend at Jerusalem (vi., 4), but fed the five thousand in Galilee; but to the feast of tabernacles in this year he went—ch. vii., 2 and 10. This is his third visit, and the second year of his ministry. He does not appear to have returned to Galilee at this time, but remained in the vicinity of Jerusalem, for he was at the feast of dedication, a more modern affair—x., 22. This was in the winter of 4195–6; after this he went beyond Jordan—x., 40. This prolonged stay, together with his words and works, so exercised the Scribes and Pharisees that they could no longer contain their hatred, and began their conspiracy against him, and he walked no more openly among them for awhile (xi., 54), but went to a city called Ephraim, having been some time at Bethany—xi., 18 and xii., 1. The third and last passover was at

hand in 4196 (xi., 55), and Jesus attended, knowing that his hour had come—xiii., 1.

It is generally held by theologians that the church of Israel was typical of the Christian; that it is essentially a church of types and symbols, cannot well be denied.

Among the things I have called the reader's attention to, are the repetitions of history; this will be here somewhat exemplified. It will likewise be in mind that in the fourth chapter the history of God's church on earth is given, of which the first chapter of Genesis was an epitome of the whole divided into six periods or days. This was a working period, for in it the church was built; hence the years of those periods was the zodiacal *shanah* of 360 years, because this year is all for work and without Sabbaths; and the 594 years of compensation (captivities) for Sabbaths in the 4163 years of building up to the Christ, were years that they did not work on the edifice—thus 4163÷7 =594. Another point I would call to mind is, that this working period, as to the spiritual phases of the church, was divided into four parts or periods; and, lastly, the duality of man, represented by Abel and Esau, for the spiritual side.

I have begun, in the last chapter, to show that John's Gospel bears somewhat the relation to the spiritual side of the church (*i. e.*, the church in heaven) that the others do to the natural. Now, while it is sometimes admitted by the orthodox, that there may be interior readings to the Hebrew Scriptures within the literal, yet this concession has not been made to the Gospels; but should be. The reason evidently is, the extreme

foudness for the literal story, which is by no means impaired by the metaphorical reading—as though God, to whom is imputed the authorship of the ideas, or work, was incapable of giving it so as to contain more than one meaning.

Now, the Gospel of John is typified throughout by the history on the spiritual side of the church from the beginning (*i. e.*, Abraham's day) ; for the first spiritual man was killed ; the second is Esau. And the first chapter, like the first of Genesis, is an epitome, as shown elsewhere. It is divided into four parts : "In the beginning was the Word, and the Word was with God, and the Word was God"—5th verse. "And the light shined in darkness, and the darkness comprehended it not. There was a man from God whose name was *John* ; the same came for a witness," etc. "He was not that light, but to bear witness of the light." "He was in the world, and the world knew him not." John said, verse 23 : "I am the voice of one crying in the wilderness (*i. e.*, the spiritual waste), Make straight the way of the Lord," etc. "These things were done in Bethabara, beyond Jordan," where John was baptizing.

Then the 29th verse says : "The next day John seeth Jesus coming unto him, and said, this is he of whom I said, after me cometh a man that is preferred before me ; *for he was before me ;*" and said : "I saw the Spirit from heaven descending. like a dove, and it abode upon him ; *and I knew him not.*" And the 35th verse records : "*Again the next day*"—hence the third —"two disciples were with Jesus, who asked him, Master, where abidest thou? He saith unto them,

Come and see; they came and saw where he dwelt, and abode with him that day." One of the two was Andrew, Simon's brother, who brought Simon to him.

The 43d verse opens the fourth day with the words: "The day following, Jesus would go forth into Galilee, and findeth Philip," etc. This is an epitome of the spiritual progress of Christ from Isaac to Jesus, and I will show the parallel.

We are now on the Sabbath or spiritual side, hence these days are the Levitical cycle of 430 years, which contains *seventy rests;* deduct which and we are left with the work-day year of 360 *shanah*—hence also in this computation we need not deduct the *dies non*, because we now have the Sabbaths. The church began with Isaac, in 2048. We now turn to Gen. xxv., 24, the birth of Jacob and Esau, whose names I must first define. We usually see that Esau means *hairy*, but this is far from giving a correct idea, and comes from the Jews' translation in the 25th verse: "And the first came out *red* all over like a hairy garment." The name Esau, עֵשָׂו is from the verb עָשָׂה to work, to make, to create, and Gesenius says it is derived from part 2, which he makes especially for this name, as no other word is derived from it, thus putting the cart before the horse. Now a more correct reading of the 25th verse, to get its real sense, is this: "The first went forth." Here the word *first* is not probably numerical, but the *chief*, the *head one*, and the verb *etza*, "*came*," is, *to go forth* "ruddy all over him." The word translated *ruddy*, is a form of the word *Adam*, only applied to Esau, and to David in 1 Sam. xvi., 12 and xvii., 42; it is אַדְמוֹנִי *ademoni*, which may be read, my Adam, or Adam with me, or

adamish. With these peculiarities of rendering the modern Hebrew, as literally translated, we may reasonably take it in *unpointed Hebrew* and thus get the sense, which is: "And the chief went forth adamlike all over him, like a great shower (*i. e., descent of spirit*), and he called his name Esau," which being from the verb to create, has a like meaning—*a worker, a creator*; hence he is called Edom, a Jewish corruption of Adam, the word in unpointed Hebrew being the same. Now Esau here typifies the second Adam, Christ, and after him came his brother, Jacob. He (his hand) has possession of Esau's footsteps, as translated, "his hand took hold of Esau's heel." Esau was in the world, but the world knew him not; but Jacob was a voice crying in the wilderness, etc., represented by John, who says: "He that cometh after me is preferred before me *for he was before me*"—that is to say, he was first-born, then thrown out, but comes in again as the head. Then we find (verse 28): "These things were done in Bethabara, beyond Jordan, where John was baptizing." The significance of the expression "beyond Jordan," I have already referred to as the times preceding the *passover*, hence the other side of 2710 and 2668, the period of passover out of Egypt and crossing the river, a forty-years term of preparation.

Now *Bethabara* means, the house of the creation (*i. e.*, of the church)—from *beth*, house, and *bara* to create, or rather to cut out, to form. It is the word used in Gen. i., 1, "In the begining God created" (*bara*). This, then, is at the house of Abraham, Isaac, and Jacob. When Abraham sent his man to get a wife for Isaac, he says (Gen. xxiv., 27): "I, being in the way, Jehovah led me

to the *house* of my master's (*i. e.*, Lord—*Adonai*) brethren. This is the first day in John's first chapter. We will now take the birth of Isaac, in 2048, which date is synonymous with 2238, to entrance into Egypt, being within the period that the calendar was set back, in Exod. xii., 2. Thus, 2048+190=2238. Now add the day 430+2238=2668, the exodus and first passover. The second chapter tells of this period in the allegory of the marriage in Cana of Galilee, of which I treat hereafter ; and then, after this beginning of miracles, Jesus went up to Jerusalem to the Jews' passover (ii., 13). The idea conveyed in the Hebrew "*miracle*" is that of a great work, not an apparently *unnatural* thing, as called for by the modern word, and the words in Exodus vii., 9 : "show a miracle," would more properly read, "rehearse your great works." In Judges v., 11, and vii., 40, the word "*show*," is translated, *rehearse*, and probably elsewhere.

From the 29th to the 35th verse (ch. i.,) the second day is epitomized, and says (verse 30) : "This is he of whom I said, After me cometh a man which is preferred before me, and I knew him not, but that he should be made manifest to Israel ; therefore, am I come," etc., etc. I knew him not, but he that sent me to *baptize* with *water*, the same said unto me, upon whom thou shalt see the Spirit descending, etc., etc., this is the Son of God." So Jacob did not know him until he saw the spirit descend and *remain* upon him. The word *baptize* is not found in the Old Testament, but is the modern word for the Hebrew, *wash*, as they washed with water ; the word is *rahatz*, to wash the body ; but the word for washing clothes, etc., etc., is entirely different, which

word is *Cabas*—see Exodus xxix. 4, and xxx., 19, 20, 21, etc., etc. ; see Deut. xxi., 6 ; and Matt. xxvii., 24.

Before we consider the second period, as found in John, we must finish the passover, which always took *seven days* of *rest*, hence Sabbatic days, or 49 years. Therefore 2668+49=2717—the time of dividing the land. "The next day, John seeth Jesus coming," etc., etc.—verse 29. We will now turn to Gen xxxiii., 1. : Jacob had left Laban with his family ; this is just before the birth of Benjamin, in the year equal to 2399. Thus 190+2209=2399. And we read : "And Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men (*ish*). As already shown, these indicate Sabbath days (years), and 400 is equal to 2794 years, 2399+2794=4193—when John saw Jesus.

Esau, "who is Edom" (Adam), was thus reconciled with Israel ; nevertheless, he returned to Seir the Horite, and Jacob went to Succoth and built a house, and he came to *Shalem* (Jerusalem), and he bought a piece of a field, or, as we read (chap. xxxiii., 19) : "And he founded (or possessed) a smooth field on which he then (there) spread his tabernacle from the hand of Hamor, Shechem's father, with great justice ;" (*a hundred*—meaning many—pieces of money)—a purely Jewish reading. The primitive idea being to weigh (*i. e.*, equity, justice). Thus he went to Jerusalem and built a house ; "and set up there an altar (*i. e*, a sacrifice) ; and he called to him the mighty God of Israel." This is parallel with John's second day ; we will now take the last date—2717+430=3147—the year of the temple. The history of this interim or day typifies John's

third and fourth chapters, which reaches to the first feast of *tabernacles*, which symbolizes the house of God. After this, Jesus tarried in the land of Judea (chap. iii., 22); and John was baptizing at Enon, near Salim, for there was much water there; and John was not yet cast into prison. John here represents the kingdom of Israel, for there was much water (descent of the Spirit) in the time of Elijah and Elisha—and the kingdom had not yet gone into captivity. Then Jesus went from Judea into Galilee, through Samaria (chap. iv., 3), where he asked the Samaritan woman for some water, at Sychar (meaning strong drink). Although some think this name is a sobriquet for *Shechem*, yet it is intended to be located near it, as it was near Joseph's burial-place; and a somewhat parallel scene is related of Elijah (1 Kings xvii., 10)—one restores a widow's son, the other, a nobleman's. We were last at the feast of tabernacles, in 3147, to which we must add the duration of the feast, seven days—3147+49=3196; to which we will add the third day, or "the next day after" (verse 35)—3196+430=3626. This is the fiftieth year of the captivity; but if we first add half, or six months, it takes us to the next feast named in John, the passover (chap. vi., 4)—3196+215=3411. At this time Jesus was not in Jerusalem, but feeding the five thousand in Galilee; therefore this is celebrated seven days, in the midst of the day; the preceding was celebrated also in 3147, both the dedication and the feast of tabernacles.—See 1 Kings viii., 65. This passover is in Jotham's reign; but no passover is found there, for Jesus was not there then; therefore we proceed—3411+49=3460+215=3675, and we

are at the feast of tabernacles, at the restoration by Nehemiah—3675+49=3724 ; this feast is recorded in Neh. viii., 16. This is the fourth feast mentioned by John; being the third in Jerusalem.—Chap. vii., 2. This comprises the 35th to the 43d verses of John i.—wherein we find that two disciples follow him, one being Andrew, who went and brought Simon, making three. Now, the children of Israel that went up to restore Jerusalem, were Judah and Benjamin. Andrew represents Judah ; John, as usual, not naming himself, represents Benjamin ; the Judahite being Nehemiah ; and the third, whom they called in, was Ezra, a Levite, represented by Simeon, or Peter.—See last chapter. This period covers the ground in the 5th and 6th chapters. From before the second passover, in 3411, Jesus was not in Jerusalem, but in Galilee, until this restoration—from 3626 to 3675.

We now take the fourth day (verse 23): "And Jesus went into Galilee with Philip and Nathaniel." From the seventh chapter we see that Jesus did not go to this feast until about the middle of it, and remained near Jerusalem. We now add the fourth day, 3724+430=4154. In ch. x., 22, we find: "And it was at the feast of the dedication, and it was winter." That is a season of no *fruit*. This feast was in the month Adar, next preceding *Nisan*, the month of the passover—Ezra. vi., 15. This was likewise kept by Solomon seven days ; therefore we keep it, as the fifth feast mentioned —and we have in six days of it 42 years, 4154+42=4196. The last day was a solemn convocation. Then follows the passover—they were kept together, one immediately after the other ; but it will be seen, that

Jesus, being the paschal lamb himself, was killed on the eve of the feast. See Ezra vi., 15–22 ; 1 Kings viii., 63 ; 2 Chron. vii. These are all the feasts mentioned in John, and these are the four days of his Gospel.

In the last chapter I reviewed the twelve disciples, and the question arises, why twelve ? We have seen, in the fourth chapter, the generations of twelve families—in the entire dispensation from Adam to the Israelitish church, ending with Esau and Seir the Horite, with whom Esau dwelt. Who was Seir the Horite ? The name *Seir* has precisely the same meaning as is usually given to Esau, *i. e.*, shaggy, hairy, from the root שָׂעַר *Sair*, to shudder—hence a shower, a tempest, being the word translated "hairy garment" in Gen xxv., 25, at the birth of Esau, whence they concluded he was hairy. The whole foundation for this *hairy* idea is, *shuddering*, hence hair standing on end ; it is, however, a complete Jewish Babylonism. "Horite" means of the mountain, hence *elevated*. Therefore we see "Esau, who is Edom" (Adam) connected with this Seir the Horite (Gen xxxvi.), who is represented as a hairy man. But a careful reading of the thirty-sixth chapter shows a different story from the English version. The interpolated words in italics should be omitted. The word duke is fanciful, the meaning of the word, which is *aluph*, a friend, an associate, or a chief, head of a family ; but the meaning here is *associate*. And then the nineteenth verse, for instance, should read : "These the sons of Esau, who is Adam, and these their associates, these the sons of Seir the Horite, who dwelt in the land (eritz)." There are

the exact number of associates (dukes) of "Edom," as there are sons of Seir, *i. e.*, 26, and the same number of associates and kings of Seir *i. e.*, 7 and 8=15, as these are sons of Esau, showing that they are intended to represent a duality, for Edom, *i. e.*, Esau, is the spiritual man, the second Adam (*he did not die*); but the deaths of all the other heads of families are recorded, up to his generation.

His spiritual and metaphorical character may be seen by his wives. In Gen. xxvi., 34, we read: "Esau was *forty* years old (*i. e.*, a builder of forty years) and he took a wife, Judith, the daughter of Beeri the Hittite and Basemath, the daughter of Elon the Hittite." These were Canaanites. This is previous to the blessing, wherein Jacob supplanted him, a later development of the contest between the spiritual and natural man, as first illustrated by Cain and Abel. "Then Esau seeing that the daughters of Canaan were evil in the eyes of Isaac, his father (xxviii., 8), took Mahalath, a daughter of Ishmael, to wife." These wives have puzzled theologians, and they confound them. They represent the first three days of the church—the third being in Abraham's day of the building the Israelitish edifice. The primitive idea in the name "Mahaleth," is to rub smooth, to polish, whilst that of Judith is to profess, to point out; and that of *Bashemath* is fragrance, or perhaps *in gladness*.

We now turn to the thirty-sixth chapter, and find: "Esau took his wives of the daughters of Canaan, Adah, the daughter of Elon the Hittite, and Aholibamah, the daughter of Anah, the daughter of Zibeon, the Hivite, and Basemoth the daughter of Ishmael,

sister of Nebajoth." These three correspond to the last three of the days above shown of 430 years each. The first having been in the house or day of construction. In the bringing forth of their offspring they are placed in this order. Ada first, Basemoth, second, and Aholibamah third, and last. Now Adah means, to pass over; and we have seen the first of the three days commenced with the passover, or the first visit of Jesus at the passover. The second, Basemoth, represents the day commencing with the temple, when there were "sweet odors" emanating from the ritual of the temple service. The third, Aholibamah, means, the tabernacle of the high place or fortress, for this day is built in Jesus. Anah, her mother's name, means, "to begin to speak," and Zibeon, her father's name (see Gen. xxxvi. 2), means to dip in, to immerse—hence we see John baptizing; and the primary idea in the word Hivite, is life. Thus we see these despised Canaanites, children of Ham, who so many *Christians* have for years been telling us are a despised, dark-complexioned people, adjudged by God to be slaves, in at the love-feast of the Messiah. And poor Ishmael, whom the Jews and profane historians have made bear the burden of being the father of all the Bedouin Arabs—he, likewise comes to the day of the temple; for God said of him (Gen. xxi., 13): "And also this son of the handmaid (*i. e.*, mother) with a people I will make him, for he is thy seed." His daughter here represents the church of the day of the temple, above shown, and we read in Gen. xxv., 17, that Ishmael died at the age of 137 years—his birth was in the year 2034; move it forward, like all this period of Abraham's day, 190

years, and we start with the year 2224. We multiply 137 by 7, and have 959+2224=3183 the year the kingdom was divided into Israel and Judah.

But this is a long digression from the *number twelve.* The whole fabric of the Bible history seems bound within the twelve families, of which, in the direct line of progenitors of Jesus, there are six, who had seventy sons, making seventy who went into Egypt. It is not to be understood that each of the above had twelve sons of his body ; but it is so classified for the purposes of the history ; those being called sons of Jacob, or Shem, or Adam, when, in fact, they may be many degrees removed from the ancestor. Their real purport and significance, however, is, that they symbolize the various progressive stages of religion from Adam up to Christ—twelve great phases subdivided into twelve again. This is found in the beginning of the Bible ; if we go to the end, we still find the twelve. In Rev. xxii., 1 and 2, we read, that from the throne of the Lord in heaven there flowed a pure river of water of life in the city, that it flowed through (Jerusalem); in the midst of the street, on either side of the river, stood the tree of life, that bare twelve manner of fruits, a kind each month, for the healing of the nations. Hence we may consider twelve in the Scriptures as a cycle number, dividing times ; and as this it is often symbolized, as when Moses builded an altar there were twelve pillars.--Exod. xxiv., 4. There were twelve precious stones in Aaron's breast-plate; so Joshua took twelve *stones* from the midst of Jordan ; but these instances, as the reader must be aware, may be cited to any extent. Yet we are not at the origin of the

twelve. Before all this the heavens were divided into twelve signs, called the signs of the zodiac, each containing thirty degrees, making the circle of 360 ; the equinoctial point passing through a degree in seventy-two years. These signs were again subdivided into ten degrees each, called decurial, and through this the period of passage was 720 years. Here we have a division of twelve and seventy-two making the nine, founded on a fact of nature, at the beginning of our knowledge.

This division of the sidereal heavens would seem to symbolize the superior heavens ; but we are now at the end of our tether. Historic knowledge goes no farther eastward ; we merely find this a fact recorded before any other history. Then the query arises, Has this number a foundation in the order of nature ? who divided the heavens into twelve parts ? and echo answers, who ?

Suffice it for us, that the *twelve* predominating in the Old Testament undoubtedly follows the zodiacal system ; and if it were not established by a superior intelligence, why should it have been continued in that marvellously complicated book ?

Jesus likewise chose seventy, whom he sent forth to preach ; why this number ? because from seventy that went into Egypt, the whole structure springs.—See chap. iv. It is also found prevailing throughout the economy of the church. I think, however, seventy may be sometimes a corruption of seventy-two, a shortened mode of expression ; seventy is not reducible to first principles, as twelve and seventy-two, according to the arithmetical philosophy of the ancients, espe-

cially the Pythagoreans ; for instance, twelve (12) contains the triad or trinity—1+2=3, and seventy-two (72) is nine (9), the *square* of three. Moreover, 72 is half 144—144=9, representing humanity of the Adamic order, which is dual ; hence 72 represents the half or single man—the spirit, or the natural man, alone. The ancient Hebrews had a symbolic mystery in the letters א A, מ M, ת T—*aleph* the first letter of the alphabet, *mem* the middle, and *tau* the last ; they counted 1, 40, 400, or 441. This was of the most ancient alphabet, and the word they spell is *emeth*, which means *firmness, stability*, truth—hence the idea of God ; and each letter expressed an attribute of Deity. This mystery contains the nine ; the seventy, however, is frequently used. There were seventy souls that went with Jacob into Egypt, and seventy in the direct line of genealogy of Jesus. When Moses went up into the mount, the Lord said unto him : "Gather me seventy men of the elders of Israel."—Num. xi., 16. These were to be brought unto the tabernacle of the congregation, and the Lord said he would talk to them there. As heretofore shown, 70 *elders* represent the full cycle of 479 years, and this was in 2668, to which add 479, and we have 3147, the year of the temple, when God came down "and talked with them there." Gideon had seventy sons, who were killed by his bastard, Abimelech.—Judges viii., 29. And Ahab had seventy, whom Jehu *killed*, beheaded, and put their heads in baskets. —2 Kings x., 8.

After leaving the historical books we find in the *prophets*, the term seventy days, weeks, and years, very frequently. In fact seventy times is a common expres-

sion in the Scriptures. It may be the seventy is independent of the seventy-two, it being in its primitive seven a combination of the triangle and square. The seventy-two is less frequent. The Sanhedrim had its seventy-two members and the Septuagint its seventy-two translators; but they are Jewish, not Scriptural institutions. This would seem more a chronological number relating to the passage of the sun through one degree, but the true solution of the seventy and the seventy-two is in the 4th chapter.

The use of these Old Testament numbers and ideas by Jesus shows that he was not entirely a revolutionary Messiah, but a continuation of the church in a higher development—that of the sixth day. He also is of the seventh day, the morning of which we have in Gen. i., but no evening; therefore, when we reach the Sabbath, it has no end.

Among the first prominent acts of Jesus the Messiah, was the feeding the multitude in two instances. These, through erroneous interpretations, have been classed as miracles—void, however, of any meaning or moral. The changing water into wine is stated to be a miracle, and raising Lazarus from the dead, as Jesus said, in order that they might believe and know him to be the resurrection and the life. And John designates this feeding a miracle (vi., 14); but this has reference only to the external appearance as a great work. The real purport of the narrative is otherwise, more in keeping with his mission. False interpretations and literal reading of Scripture, without the inner significance, has fully verified Paul's assertion respecting its death-dealing property; and it has done more to make skeptics

and so-called infidels, than all the devils combined, for it seems to have been a chief weapon with which the evil forces have counteracted the good. For they know that man has reason and is not apt to receive as literal facts, the monstrous violations of natural law theologians ask people to believe. Once take away the erroneous reading, and the foundation stones of the skeptics, from Celsus to Strauss, and even down to Tom Paine, are struck away, and they remain suspended in mid-air, fighting at false visions.

The first of these feeding narratives is found in Matt. xiv., Mark vi., Luke ix., and John vi., with no essential difference of detail. We read that Jesus and his apostles were in a *desert place* and the "*time is now past*" (Matt. xiv., 15). Let us regard this as Scripture, as the same class of writing we have found in the Old Testament. The multitude to feed was five thousand, besides women and children; to feed which they had five loaves and two small fishes. Jesus styled them "sheep without a shepherd" (Mark vi., 34). He began to teach them, for the *shepherd* was soon to go. He had them seated in companies of hundreds and fifties—Luke omits the hundreds. The time when this occurred was the passover, in 4195. And Jesus took the bread and gave *to his disciples* for the multitude, and likewise he divided the fishes, and they gathered the fragments that nothing might be lost, *twelve baskets* full of the five barley loaves (Mark says of the fishes also).

The fact that Jesus is reported to say: "Verily I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled" (John vi., 26), may lead us to infer that the allegory is

accompanied with a corresponding fact. That Jesus literally fed the five thousand on five small loaves, may well be doubted—that is to say, we may well doubt if the evangelist means so to teach. That he caused them to think so may very well be, for it is strictly within the psychological laws of nature. For if a sinful man may magnetize persons, so as to impress any idea he chooses on them, how much more might Jesus, the perfect man, the incarnation of Deity, so operate on thousands ; but all this is conjecture. I doubt if it is intended to portray a literal incident ; for Jesus proceeds to say : "Labor not for the meat which perisheth, but for that meat which endureth to everlasting life, which the *Son of man shall give unto you.*"—John vi., 27. Our fathers did eat manna in the desert (*i. e.*, open uncultivated fields), as it is written, He gave them bread from heaven to eat. "Verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven ;" He then said (verse 35) : "I am the *bread* of life ; he that cometh to me shall never hunger." That this is the *bread* he fed the five thousand on with five loaves, I think I can show.

We read that Jesus came to fulfil the law and the prophets, "for the prophets and the law prophesied until John ;" this was a passover ; we have seen that this feast is *a law,* and how it prophesied of Jesus as a sign. The feast lasted seven days ; we here have arrived at the end of the passover rite. We have also seen the custom of symbolizing years by men ; and here are five thousand men or days (a year for a day), which were fed—by whom ? By him who said : "Before

Abram was, I am ;" hence the Christ that was established with the first Adam, whose only food was himself as the bread of life. Now, from the beginning, we have five days, answering to the five loaves, ending in the year 4033 ; now to that we add all of Jared, 962, less 13 years, to correct time, and we have 949+ 4033=4982, or "*about*" five thousand men, besides women and children. The sixth day is represented by two small fishes ; and these previous five days are metaphorically five loaves of bread, as each day is a manifestation of Christ, the bread of life ; and is all that we have for the sixth day to feed upon. For, as already shown, the real Christian church was not of the sixth day, for the *woman* fled into the wilderness for 1260 years, and the son was caught up into heaven ; hence the light of Christ was suspended, as it were, to come again in the *seventh* day.

It is patent to every observer, that there has been but a shadow of a Christian church, and that only in the first, second, and nineteenth centuries—perhaps it dawned in the eighteenth—the interim was fed on the rites, the errors, the ceremonies of the past five *loaves* ; having the name of the " anointed," but knowing him only as a material king, an earthly sovereign ; and looking to his coming again in the flesh to reign as a king, just as the Jews expected of the Messiah, when they crucified him. Hence the sixth day is a continuation of the Jewish church, with a dash of paganism —with the addition of the use of the name of Jesus and Christ. Nevertheless, the twelve baskets remained full for the future ; but before we consider them, let us look at the two small fishes. These are the two apos-

tles, who headed the first of this church ; they were the *two* sons of Jonah, Andrew and Simon. I have shown that the symbol of Jonah's church was the fish. דָּג *dag* (Matt. xvi., 4) ; hence *dagon*, "*little fish* ;" also the fish *nun* ; therefore the church of Jonah's sons is fed on "*little fiishes.*" We have twelve baskets full remaining. This must take us to an investigation of the word *baskets*, as a symbol. In Gen. xl., 18. Joseph interpreting a dream, says : "The three *baskets* are three days." This word baskets is סַל *sal*, from the idea of wicker work, reeds, etc. This is the real Hebrew word for baskets. In 2 Kings x., 1, 7, we have baskets again, and as it is in connection with a prophetic type of Christ, I will give the whole story. It is the contest of Ahab and Jehu. Ahab had seventy sons ; this scene is in the days of Elisha, about the year 2265. We have seen that the seventy sons, signifies the cycle of 430 years, and when of dignitaries, the full cycle of 479. In the first verse we have the seventy sons in Samaria, 3265+430=3695 ; this takes us to the restoration of Israel. Then Jehu wrote a second time, saying : "Take the heads of the men, your lords' sons, and bring them to me at Jezreel, by to-morrow, this time. Now, Jezreel means, whom God hath planted. This was said in the early morning of the *fifth day*, hence, "to-morrow morning" is the dawn of the sixth day. Jehu, signifies *Jehovah*. By remembering these personalities we may better see the bearing of the narrative. By a reference to Hosea i. and ii., we can see that Jezreel symbolizes the days of Christ, or some future of his day. The seventh verse of 2 Kings x., proceeds to say : "They took the king's sons, and slew seventy men

א י ש *ish*, and put their heads in *baskets*, and sent them to him at Jezreel." The word head ר א ש *resh*, is from the idea of summit, top, the head of a period or column, and the word *baskets* is ד ו ד י ם which in the singular may mean love. Before the points were invented this could be read, *david*, to love, to boil, being from the same idea and root. The word is translated in Psalms lxxxi., 7, as burden, but basket is a forced rendering; it refers to the heads of a cycle. However, we have the seventy heads at Jezreel; and we have the seventy kings' sons, a cycle of 479 to add to 3696, the next year from the last mentioned seventy, and it brings us to 4175, when Jesus was in the temple. Thus we see the "baskets" were used as a symbol carrying *time*, in both the above instances, to the reign of love; hence it may be the same in the twelve baskets under consideration, for they preserve the *bread* for the seventh day.

The other feeding of the multitude, is found in Matt. xv. 32, and Mark viii., 1. Here we are told he fed four thousand with seven loaves and a few small fishes. The scene is much like the other, the same symbolism, varying only in certain details. We first read: "Jesus said, 'I have compassion on the multitude because they continue with me now *three days*, and have *nothing to eat* (spiritually), I will not send them away fasting,'" etc. And as before, the multitude sat on the ground, and *he gave to his disciples*, after breaking, the seven loaves, and they to the people, and they did all eat and were filled, and there was left seven baskets full. These are the seven apostles in John's Gospel.

The first feeding commenced with Adam, because it

included the six days of church creation. This begins with Noah (rest), because it includes the seventh day, under the symbolism of *seven loaves*. By a reference to the division of days in the fourth chapter, it will be seen that the second ended in 1584, leaving three up to Jesus, when "they had been without food," *i. e.*, the bread of life. These occurrences are represented in a desert place or wilderness. Now the word rendered "wilderness," and desert, throughout the Old Testament is *midbar*, whose primary meaning is *pasture lands, open fields*, as distinguished from a *garden, i. e.*, Eden or *Carmel*, that is uncultivated ground, and is derived from the word *daber*, meaning, speech, *words*; all of which was *wilderness* until Jesus came. We now add the sixth day to the end of the fifth, 4033+789=4822—4163= A. D. 659, or A. M. 4822, to which we add Methusaleh's day, 771, bringing us to A. M. 5593, or A. D. 1430; when he fed them again through the *Reformers*. We must now add to 1584, the four thousand men (*i. e.*, years) that were fed, and we have 5584, a difference of nine —therefore "about 4000." These are fed with seven loaves on the same principle as the others, and Peter and Andrew are a few *small fishes*. If Enoch's time were added, the reason of whose omission is in ch. iv., it would bring us about the period when a celebrated but unpopular writer of the last century, who claimed to have his knowledge direct from the Lord, says that there was a judgment in the spiritual world, that is in 1757, and that in 1770 Christ sent his twelve throughout the spiritual world to proclaim that the Lord Jesus Christ reigns. This is a singular coincidence, but as I said, from a very unpopular writer, so

much so, that in some of our theological seminaries, instead of answering and refuting his errors, they lay down the rule, that all books with his name are to be burned, and he has the honor of heading the list in the "Index Expurgatorius" at Rome; the same master-spirit having inscribed his name on the big and little lists; I do not name him, for I do not wish this book burned. That he is unpopular has a noted precedent, however, in his Divine master, who was considered in the fashionable circles and the popular church, of his day on earth, as the most unpleasant of vagabonds; yet he has survived it, and his name is now popular and fashionable, although his precepts are not—but their day and his are coming.

If the Lord Christ talked and instructed a disciple three years or so after his crucifixion, I find nothing in physiology, psychology, or Scripture to warrant me in supposing that that was the last instance, and that he may not do the same frequently again.

In this feast there were seven baskets remaining. Like the basket symbol in the Old Testament, we here have a different (Greek) word for basket in Mark viii., 19, referring to the last feeding, from that in Matt. xvi., 9, speaking of the first, which illustrates the allegorical character of the narratives. In this instance we have the result of the seven days of Christ, including the Sabbath, to feed the flock in future from the fragments gathered. These seven churches, or divisions of the one great church, are referred to in John's Revelation i., with certain surroundings. The seven stars being the angels of the seven churches, and the seven candlesticks the churches themselves, to reflect the light (vs.

20). These churches are addressed in the second chapter in reversed order—the last first. Hence, we begin with Ephesus, meaning, "the desirable," "the end." The sin of the Nicolaitans troubled this church (this is of the present day). This sin, I judge, from the etymology of the word, to mean the superiority of the *vox populi* to the *vox Dei*. The next is the church of the sixth day, Smyrna, meaning myrrh, referring to the name of Mary, being from the same root; which name represents the mother of the church of that day. This church had tribulation ten days, which may represent the seventy years preceding the destruction of Jerusalem, or covering that period.

The next is that of the fifth day, the church of Pergamos, meaning elevation, raising up. This day saw the temple built, and David and Solomon, and for a while stood very high, having the prophets Elijah and Elisha. This church is commended for not denying the faith even in the days "wherein Antipas, my faithful martyr, was slain," etc. Antipas means "for all," indicating universality. This may refer to John the Baptist, as it extends the days, as it were—he being in the beginning of the sixth day. The sin against this church is the doctrine of Balaam and Balak. This was building groves and worshipping idols, of which we find the complaint throughout the book of Kings.

The next is the church of Thyatira. This word has relation to the sacrifices and sweet ointments provided in the Levitical law of the fourth day for the church ceremonies. Her sin was listening to the woman Jezebel, who appears in history at the end of that day,

and evidently signifies the idolatries practised by that church

The next is that of the third day, Sardis, meaning, a prince of joy. This is the day of Abram and Sarah the princess, and Isaac, a prince. There were a few names in that church who had not defiled their garments (ch. iii., 4).

The next is the church of Noah under the name of Philadelphia. To this church, meaning "fraternity," he speaks of their faith and good works, and promises them soon to come and give them consolation. This relief is spoken of in 1 Peter iii., 19: "And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, *the beginning of the Creation of God.*" These words show that the list runs to the first day, the beginning, the church of Adam.—Chap. iii., 4. From the lesson given to this church, it would seem they had not progressed, but stood still; they were not tried in the fire like subsequent churches.

The seven churches evidently do not intend to be represented as remaining as intact institutions, but that the moral elements of each continue in a separate existence as doctrine into their successors.

Previous to the narrative of the feeding the multitudes, we have in John iv. the incident with the woman of Samaria. In going from Judea to Galilee, Jesus must needs go through Samaria, and came to a place called Sychar, near to the parcel of ground that Jacob gave to Joseph, his son. "Now, Jacob's well was there; Jesus, therefore, being wearied with his journey, sat thus on the well." It was here that Jacob

erected the altar to El Elohe Israel ; and here Joshua took up a great *stone*, and set it up under an oak. Jesus sat by this well, and a woman of Samaria came to draw water. Now let us read this as written in the symbolic manner already applied to Scripture. Jacob was the father of the sons of Israel ; the well the fountain of water—hence it symbolizes the fountain of the Spirit of God. The woman represents the church of Samaria, a part of the great division of the fifth day ; she came to draw the living water, and found Jesus there, who said to her : "Go call thy husband and come hither ;" to which she answered : "I have no husband." The church of Samaria having gone into idolatries, the groom had left it. Jesus answered : "Thou hast well said, 'I have no husband,' for thou hast had *five husbands* ; and he whom thou now hast is not thy husband." The woman then said : "Sir, I perceive that thou art a prophet ;" hereupon Jesus declared himself to her to be the Christ, the Messiah. The five husbands are the Christ as developed in the five previous church organizations, she then being in the sixth day, without the true church organization—father, mother, and son ; she was the mother alone, without a legitimate knowledge of the father, and no *son*. Herein we see that the despised Samaritans and Galileans received Jesus before the Jews, or other Hebrews.

We have another illustration of Samaria in Luke xvii., 11. As Jesus was going to Jerusalem he passed through the midst of Samaria and Galilee ; and as he entered into a certain village, there met him ten men that were lepers which stood afar off and begged Jesus

to have mercy on them. He said: "Go show yourselves to the priests," and they were cleansed, indicating that the church had the cleansing power in itself. These ten lepers represent the ten diseased branches of the church established by the ten sons of Israel, forming the kingdom of Israel. "One of them, when he saw that he was healed, turned back and with a loud voice glorified God and fell down on his face at his feet giving him thanks, *and he was a Samaritan.* Jesus answering, said, Were there not ten cleansed? but where are the nine?" There are not found that returned to give glory to God save this stranger. This one being a Samaritan, was of Ephraim, who had become a stranger to God and the church, but as foretold, was to return; hence Ephraim is largely represented as a progenitor of Jesus—Judah, Joseph, and Levi, being the three great ancestors.

The many cures by Jesus will be hereafter considered together, but those which have given most trouble to the materialist to understand, both orthodox and heretical, is that of demoniacal possessions, inasmuch as they do not *realize* the existence of life apart from the flesh; they *hate* the idea of spirit life—will not, hence cannot understand this phenomenon. Nevertheless, there is no evading it. The narrative is false, or it is what it says—the possession of the body of a living person by the spirit of another, deprived by death of their natural body. This is no violation of nature, and may be found to occur by any persevering and intelligent student of psychological and physiological laws.

The evil spirits cast out by Jesus were nothing more or less than the spirits of departed persons, driven out

of human bodies where they did not belong, but had located. Many of these materialists are so grounded in the love of the flesh that when they become spirits, will find themselves, in the absence of their decayed bodies, endeavoring to get back into the flesh of others, and if no better opportunity is afforded they may put up for the night in a herd of swine. These phenomena are observed and recorded in all ages, but were particularly prevalent at the time of Jesus, because the spirit world was then on the eve of a judgment.

The other cures by Jesus may be literal facts, but whether they are or not, they are certainly typical—diseased women representing weak churches, and lepers false doctrines.

There are, however three great incidents in the life of Christ the Messiah, all of them significant beyond the incident related. For we have not the history of Jesus that we may know what happened to one man, although sympathy with his character and sufferings have an elevating tendency. But he embodies the history and the philosophy of "the Son of man"—the "Adam," which is a state of humanity towards which we are travelling; hence in his experience is written the history of perfected nature. The first great event is his baptism, like the passover, symbolizing the passage from darkness to light by the birth of the "Son of man." Within the next is the crucifixion—the crucifixion of the natural man, giving the Sabbath or rest. The third is his resurrection or ascension to the higher life. We have seen something of the passover but have not yet reached the crucifixion, in this work. In Matt. xvi., we have the germ of the philosophy of the above. Here

we find that Peter was inspired to know that Jesus was the Christ (verse 16). And then Jesus said: "On this rock (*inspirational knowledge of Christ*) he would build his church," and to Peter he said he would give the keys of the kingdom of heaven, saying, "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." On this passage has been built all the monstrous assumptions of the church Peter planted. It was the Son of man in Peter that recognized Christ by revelation from God the Father, and it was him that Jesus addressed, for he is *true* and is never wrong—hence what he did on earth was done by the Son of man, and of course was recognized in heaven. This does not include any arbitrary act of Peter or his successors, the popes. This character of Peter is subsequently shown. Verse 21 tells us: "From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, suffer, be killed, and raised the third day." Now let us speculate on this portion of history, as having a literal and yet another reading of a more allegorical character.

Jesus has given the keys to Peter, *and from that time* forth began Jesus to show how he must go to Jerusalem. This we will consider Jerusalem above. The church is progressing, and Christ is beginning to be abused by the elders, chief priests, and scribes, (of Rome). Then even Peter took him, and began to rebuke him, saying, "Be it far from thee, Lord," etc. Peter began to feel his great worldly power, and thought he could do all things. This, say, is metaphorically about the fifth century Then Jesus said,

"Get thee behind me, Satan, thou art an offence unto me, for thou savorest not the things that be of God, but those that be of men" (verse 23). Then Jesus went on to illustrate the crucifixion to his disciples, saying, "whosoever will save his life, shall lose it, and whosoever shall lose his life for my sake, shall find it." That is to say, self-abnegation is crucifixion. He then speaks of the "Son of man" coming in his glory, and says, "There shall be some standing here that shall not taste of death, till they see the Son of man coming in his kingdom" (verse 28).

Literally read, according to the usual interpretations, this is a stumbling-block, for all those hearers have been dead eighteen centuries, and the Son of man has not come as *expected*. I spoke above after the manner of received opinion. Are those hearers dead? perhaps one is looking over my shoulder—who can tell? The passage, if true, either means, that they are to live as spirits up to a certain epoch, or that as soon as they become spirits, they see the "Son of man"—that is, some of them, for they were not all included. I assume as true the former position, that they lived as spirits until the seventh day, when they saw the Son of man reigning. And this brings us to Matt. xvii, which says: "And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up to a high mountain apart, and was transfigured before them." This incident follows immediately on the last saying, in Matthew, Mark, and Luke, who each put this, after six days, except Luke, who says "about *an eight days*" after (ix., 28). So trifling an incident as whether this was one, two, or three days after, in a literal story, would

scarcely encumber the page of any profane history, hence is much less likely to be inserted here without a purpose.

Jesus has just discoursed up to the coming of the *Son of man*. When does he come? Why in the seventh day, the rest; and spiritual resurrection is not a fixed law until the seventh day of the church. For this transfiguration is but the symbol of spiritual resurrection, which Jesus was teaching his disciples. But why does Luke say *an eight days?* Simply because the eighth is the resurrection; the seventh the rest, and the eighth symbolizes resurrection. The son of man is the *anointed*. The symbols or types of Christ, as David, were anointed, and with oil, symbolically. There is a word in the Hebrew, translated oil and fat, and where the expression *fatness* is used as symbolical of future riches—as the "fatness of the land," meaning the spiritual *riches*, a word frequently found—and it will become evident to the investigator, that *fatness* is used in this sense. Now this word, which designates the *fatness of happiness*, is שֶׁמֶן *Shamin*, with various derivatives, shemen, shemmin, and denoting fat, ointment, etc., until we have another word, classed as an original stem word, but scarce varying from the last, שְׁמֹנָה shemonah, eight—I therefore think there is an affinity between these words. Whether this is so or not, it becomes evident that eight in Scripture symbolizes resurrection, or that period of the church phase of life. This difference between Mark, Matthew, and Luke, can scarcely be an error, but the former two refer to the six days of the church divisions, the seventh representing the Sabbath. But, if referring to the resurrection prin-

ciple of the seventh day, they say an *eight* day ; therefore we find in 2 Peter ii., 5, "but saved Noah the eighth, a preacher of righteousness." The word person being interpolated to make a good literal reading, may perhaps be improperly in, from this point of view. Noah represents rest, comfort, etc. ; hence he symbolizes the resurrection period, and is properly called the eighth, although literally he is the tenth from Adam. Some of the explanations of this apparent conflict are really too ridiculous to be tolerated.

With regard to the above scene, whether literally enacted, I am not now treating of ; however, it might be, for there is nothing in the phenomenal character of it impossible. If I were to take it literally, I would consider the high mountain indicated an exalted spiritual state, and the three, Peter, James, and John, became entranced and saw Jesus in the spirit (not his body), and Moses and Elias ; and when they came out of the trance they saw only Jesus. But these three represent their churches—Christ the head, and in the seventh day, or after the sixth, he becomes transfigured before them and they see Christ, Elias, and Moses, as they are ; showing that then men will again have open vision as they had previous to Samuel, and much more before Noah. For this church is to be spiritual and inspirational, when man may talk with angels. If with angels, I may be asked, may he not likewise with devils ? Certainly, if so disposed ; but the less we run any risks in that line the better. For we may see that Jesus teaches that the spiritual communications are through exalted states, symbolized by mountains and not through phys-

ical appliances. The so-called devils are materially disposed, and it is they who practise possessions.

During the transfiguration we find in the three narratives, and with peculiar sameness, that Peter, while awake in the spirit or trance state—for it was when he saw the spirits, he proposed to raise three tabernacles—one for Jesus, one for Elias, and one for Moses; and we likewise read that he knew not what he said (Luke ix, 33). What does Peter mean by tabernacle? The word is used in the plural, and this we can only ascertain by analogy with its use in other Scriptures. "How goodly are thy tabernacles, O Israel" (Num. xxiv., 5). "Let not wickedness dwell in thy tabernacles" (Job xi., 14). "Let them bring me to thy holy hill, and to thy tabernacles" (Ps. xliii., 3). "He shall plant the tabernacle of his palace" (Dan. xi., 45). "Thorns in their tabernacles" (Hosea ix., 6). From this it would seem to signify the church, or the church as to doctrines. So Peter, not knowing what he said, proposed three for the seventh or resurrection day. But Peter was human and his church on earth had errors. There had been three tabernacles in the sixth day—the Grecian, Roman, and Reformed. But when Peter proposed this, a bright cloud overshadowed them, and behold a voice out of the cloud, which said: "This is my beloved son, in whom I am well pleased; hear ye him." Which is to say that the church of the seventh day will not be a tabernacle built by the founders of the previous ones, but by "My beloved Son; hear ye him." In his church there will be none of the previous errors, for it will be formed on spiritual receptivity; not on the dictation of man in the flesh or in the spirit, but by the Spirit of the Father.

It may be noticed that Peter is spokesman on these occasions, and John is silent. This is in keeping with the allegorical character of the writing. It was Peter's day, his church; John's day had not come. He was tarrying until the Son of man came, and then Jesus will build the church through him. For it was to him that Jesus pointed out his mother, saying: "Woman, behold thy son!" and to him: "Behold thy mother!" And from that hour that disciple took her unto his own (John xix., 27).

These three disciples are the only ones brought forward in the prominent acts of Jesus. Of Andrew we hear nothing, and but little of the others, excepting single acts. These three only attended Jesus, as it were, confidentially. Yet even their weakness as men is developed and recorded in Matt. xx., 20, where the mother of Zebedee's children—but, according to Mark x., 35, James and John in person—asked the privilege of a seat on the right and left of Jesus in his kingdom—asking, it would seem, in expectation of worldly power, for Jesus immediately gives them a lesson on authorities, and the narrative is followed, in both instances, by his opening the eyes of the blind, as if it were a moral to the story.

One of the most remarkable scenes recorded by the four Gospels as having transpired during the ministry of Jesus, is the driving the money-changers from the temple. Probably no act has excited more criticism from every class of commentators than this, and not without cause; for in whatever way you read it as literal history, it is fraught with difficulty. If considered as a miracle—as Origen did—a greater difficulty remains,

for if not purposeless, it is with a bad moral, for John especially narrates it as an act of violence. As a miracle, it is improbable and useless ; as a literal fact, it is monstrous—entirely out of keeping with the character of Jesus ; and, altogether, it is impossible. For suppose that Jesus did, with a scourge, drive the vagabonds from the temple, there is no result related, no notice of it on the part of the enemies of Jesus, then ready to lay hold of any excuse to persecute him, of which we have any word. On the contrary, they mildly ask him, "What sign showest thou to us, seeing that thou doest these things ?"—John ii., 18. I must, therefore, consider the story entirely allegorical, and in that light it has both reason and purpose. According to Matthew xxi., 12, it was just after his arrival at Jerusalem the last time. Mark xi., 12, mingles with it the "barren fig-tree," but, like Luke, also puts it at the last visit to Jerusalem. John, however, in his second chapter, has several detached narratives, that seem inserted regardless of literal arrangement. He says it was at the passover, but he makes it the *first* passover. As above remarked, these incidents seem inserted without regard to time. This is too gross a divergence to be so easily passed over. Some have supposed they referred to two events of the same character ; while those who treat the Gospels as history more or less inspired, lean somewhat to those who eschew inspiration, and think they are originally two stories, nearly assimilated by the narrators. I, however, regard it thus : Matthew begins by saying, "Jesus went into the temple of God." Query, where *then*, what *then*, was the temple of God ? There had been an edifice—there was then—which once had been

the temple of God, under the Israelitish regime, which typified the real temple. This was prefigured by the ark ; but the temple of God, when Jesus was the Messiah, was the tabernacle of the " Son of man." Surely, God had left the symbolical temple. Now, the period of the Messiahship, and the subsequent period in Hades, are likewise subject to allegorical interpretation. His ministry commenced with the passover of 4194, or a short time previous, and ended at the passover of 4196, Although called three years, he was crucified in the third of his ministry, and is, therefore, over two years, which will stand for 720 allegorical years, and under three, or 1080 years ; I will therefore call it two and a-half years, making 900, or A. D. 900. Christ was then crucified, and was symbolically in Hades, for he arose not after but on the third day. On this basis, according to John, Jesus went into the temple—that is, into the Son of man, or all regenerate men—and with a scourge of small cords, he expurgated those sins which are typified by those who sold oxen, sheep, and doves, and the changers of money, and overthrew their tables, and taught that the temple of the Holy Ghost was not to be given up to traffic. These animals were used in the old temple service for the purposes of sacrifice ; by this act, this system, is superseded, and done away with entirely, and the sacrifice is of sundry appetites. At the end of his ministry he went into the temple again, and cast out the traders (indulgence-sellers), and overthrew the tables of the money-changers, and seats of them that sold doves ; and said : " It is written, my house shall be called the house of prayer, but ye have made it a den of thieves."—Matt. xxi., 12; Isa.

lvi., 7; Mark xi., 15; Luke xix., 45. Here is nothing respecting oxen and sheep, and the animals used in the sacrifice; the sellers of *doves* alone are mentioned, because at the first he overthrew the old temple service, and in this last, in the dawn after the dark ages, he overthrew the various prostitutions the church had put upon the *temple*. *Doves*—sellers of doves—are mentioned, for dove symbolized the Spirit, and one of the most lucrative traffics of the church of Rome; and the most unholy was the sale of, or traffic in, gifts of the Spirit, indulgences, confessions, etc. After the first purgation the church went into Hades, or darkness, for eight or nine hundred years, being the period Jesus was in the grave, more than two days—that is, from the sixth to the morning of the first.

When Jesus was asked, as narrated above, what sign he had to show, seeing that he did these things, he answered: "Destroy this temple, and in three days I will raise it up;" then said the Jews: "Forty and six years was this temple in building, and wilt thou rear it up in three days?"—John ii., 18.

The testimony against Jesus at his trial was: "We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands."—Mark xiv., 58. This evidence was true, but illy understood by the Jews; it tends, however, to show what temple Jesus was cleansing. That *temple* was "forty and six years in building." This paragraph has been productive of much research and effort to reconcile it with historic truth, without success; for in no possible way can it be made out, that the temple, either Solomon's, Zerubbabel's, or

Herod's, was forty-six years in building. Some have read the passage—"forty-six years since the temple was built," which is not accepted by the best authorities, and, moreover, does not mend the matter. Solomon's temple was seven years in building; the next was built under Ezra's jurisdiction, and was likewise seven years in building, not counting interregna. We have no Scriptural account of the third temple; but Josephus tells us that Herod took the second temple down to the foundation, and rebuilt it; and some make out that this was forty-six years previous to the above remark; but if it was, it does not meet the language.

Herod's temple, however, never could have been *the temple of God*. The other two alone were built in the church, or under its jurisdiction. This affair of Herod's was a political matter. A very fine building, without doubt; but its foundation stones are not in Scripture. Then how was the temple "*forty and six* years in building?"—mark the words; forty-six is sometimes expressed by six and forty, but not by forty and six. This would read, if written out fully, "it was forty years in building and six years in building;" because, as heretofore shown, forty years is a period of probation, of preparation—bearing in mind, that the temple in question is the one *not* made with hands; that one was destroyed. This temple, that was forty years in building, was made without hands; it is the temple of the Holy Ghost, the "Son of man." It was six years in building, because six years is the week-day cycle of six times three hundred and sixty—making 2160. The

forty day period is the same that the prophets go into the wilderness.

Respecting this temple we read in Ezra v., 16: "Then came the same Sheshbazzar (שֵׁשְׁבַּצַּר) and laid the foundation of the house of God which is in Jerusalem, and since that time even until now hath it been in building, and yet it is not finished." This is the same language as the "in building" above. Sheshbazzar, according to Ezra, laid the foundation of the temple, and was governor, etc., and some suppose it another name for Zerubbabel; but these names are given for their significance. This is a compound word, the first שַׁשׁ shash, or perhaps שִׁשָּׁה means six, or to divide into six parts, and bazar or bezar, בָּזָר or בָּצַר means, to dig out, to fortify, to build a wall, ore of precious metals, as dug or cut out; hence the name signifies, in six times ore is dug out to become gold—representing progress, during six stages. The six days of 360 each, making 2160 years, 1633+2160=3793. See Chronology.

We will now see how this arithmetic corresponds with Bible history, and ascertain when this *temple* was begun. In the chapter on the Church, it will be noticed that the two first days, or the Adamic period of the church, was ended with the flood, and the Abramic church superseded it. This is begun with the third day of the church divisions.

In Gen. xii., we find the Lord told Abram, then in his seventy-fifth year, or, in the peculiar phraseology of the Hebrew, he was a son (builder) of five years and seventy years. He took Sarai, his wife, and Lot his brother's son, and started as the Lord had directed him,

for the land of Canaan. Canaan means to bend the knee, humility—hence prayer and dependence on God. "And Abram passed over the land even to the place (*the raising up, or standing*) Shechem, as far as the oak (*not valley*) that teaches. And the Canaanites were in the land" (verse 6). The reader will remember about this oak at Shechem already discussed; it is translated valley of Moreh, but this is an erroneous straining to make a natural scene, within the comprehension of the original translators. The Septuagint, however, reads, *oak*, and although we may say oak of Moreh, the latter word means *rain* and teaching, because its real significance is, the reception of ideas from above, by inspiration—hence *rain* as a descent of spirit and teaching. The word translated oak is אֵלוֹן *allon*, meaning oak, but the idea is derived from strength, might, power, hence God. And here the Lord appeared to Abram, and said, "Unto thy seed will I give this land (forever); and there builded he an altar unto the Lord, who appeared unto him" (verse 7). The word altar, comes from the idea of killing *animals*—hence to overcome the *animal* nature. And this is the beginning of the temple elaborated as the church progressed through various typical stages up to Solomon's, thence to its finish in the reality, Jesus. This first stone was laid in 2023, to which add the "six years" (2160 years), and we have the year 4183. Typically rebuilt by Nehemiah, midway between Jesus' appearance in the temple, and his ministry —a fraction of only ten years from the completion of the 2160 years in 4193, when Jesus was about thirty years of age. This I think was the way the temple was forty and six years in building.

CHAPTER XII.

JESUS, THE PROPHET.

Moses told the Israelites that God said he would raise them up a prophet from among their brethren, like unto himself—Deut. xviii., 15. This is generally supposed to refer to the Messiah; and as the other prophets that were given them—Elijah, Elisha, Jeremiah, etc.—were prophets only, and not lawgivers also, therein differing from Moses, Jesus is the first person given to the nation fulfilling the promise. Then, it may be asked, was Jesus only such a person as Moses? If there was no other answer, we might say he was greater, because in the order of the progress of the church, Jesus was 1500 years later; but this character is not incompatible with that of the Messiah. For who was Moses? who was Elijah? but a partial incarnation of the same spirit, Christ, wholly incarnated in Jesus; hence, Jesus is eminently a prophet, and it is evident he was received as such by those who believed on him. Among his prophecies was that of his own death and resurrection. Strauss accounts for this in a measure by the knowledge Jesus had of the Scriptures in their application to the Messiah, and as he had either "arrogated" or conceived himself to be the Messiah (it is difficult to tell which opinion Strauss holds to), he applied them to himself in the shape of prophesying.

Short-sighted skeptic, do you not see that if this is so, somebody wrote the prophecies that became true? Who inspired them? If a man wrote them, why might not Jesus prophesy also? He undoubtedly knew them all, and a thousand evidences of the Messiah hidden from us, for by his Spirit they were inspired.

Previous to, and on his way to Jerusalem, as distinctly related by Matthew, Mark, and Luke, and twice in each Gospel, Jesus told his disciples that he must go to Jerusalem, and suffer many things of the elders, chief priests, and scribes; be killed, and raised again the third day (Matt. xvi., 21); that he would be mocked, scourged, and crucified (xx., 19). Mark says that he should "be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again" (viii., 31); and "that he shall rise the third day" (ix., 31); that "they shall mock him, scourge him, and spit upon him, and the third day he shall rise again" (x., 34). Luke says: "The Son of man must suffer many things, and be rejected of the elders, and chief priests and scribes, and be slain, and be raised the third day" (ix., 22); and "he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on" (xviii., 32). He likewise tells us this must be, that all things written by the prophets concerning the Son of man shall be accomplished (verse 31). Now, these are true prophecies or pure fabrications. The ground taken, that the knowledge of the prophecies concerning the Son of man may have furnished Jesus the material to predicate his statements on, is true; but that makes him no less than a prophet; and there can be little doubt

but he knew them all, and they impelled him on, for when Peter rebuked him for the prediction of his death, he said: "Thou savorest not of the things that be of God, but those that be of man;" hereby showing that he regarded his fate as the word of God. This, in itself, is a prophecy concerning Peter, who could not, and never did, forego the idea of a worldly kingdom.

The great prophecy of Jesus which has called forth most comment and criticism, relates entirely to the church, and is found in Matt. xxiv., Mark xiii., and Luke xxi. That the beginning of the prediction points to Jerusalem and the temple, as material things, does not militate against the position, for they were the church of the past day; it was typical and material, and the temple and Jerusalem were its great symbols.

We must begin with the matter in Matt. xxiii., where judgment is pronounced against the scribes and the Pharisees. In the thirty-fourth verse he says: "I send unto you prophets and wise men, and scribes; and some of them ye shall kill and crucify, etc. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to that of Zacharias, son of Barachias, whom ye slew between the temple and the altar." One Zachariah, a son of Barachias, returned from the captivity with Ezra, and we have no account of his murder. Zachariah, son of Jehoiada, was stoned in the court of the house of the Lord, by order or connivance of Joash (2 Chron. xxiv., 21). The skeptics have charged this as an error of Matthew, and confidently assert that no Zachariah, son of Barachias, was killed—that it was the son of Jehoiada; and commentators have not explained the difficulty. Nevertheless,

it by no means follows that any error is here. Jerome says the Gospel of the Nazarenes reads the "son of Jehoiada;" and Bachariah and Jehoiada both signify praising or blessing God. The one might be translated into a Greek word of this signification, and rendered back into Barachias, instead of Jehoiada; but the two names having somewhat the same meaning, it is more than probable they refer to the same person, without any error; for by turning to Isaiah viii., 2, the prophet alludes to the same Zachariah that was murdered, and calls him the son of Jeberechiah, which is the same as Barachias.

Then Jesus lamented over the fate of Jerusalem, and says: "Behold your house is left unto you desolate." The judgment is accomplished spiritually, its ultimation on the earth is a matter of a few years. "Jesus went out and departed from the temple," and said to his disciples: "There shall not be left here one stone upon another that shall not be thrown down." This has a double significance, literal and spiritual; we have seen the use of a stone as a symbol, the temple as a type. Not one of those pertaining to that church shall remain, and like the type they will all be thrown down. This was literally accomplished some 38 years after the prediction. And as he sat upon the Mount of Olives, his disciples asked him three distinct questions in one: "Tell us when shall these things be (that is, the things you have been predicting respecting the temple and Jerusalem), and what shall be the sign of thy coming (the third), and what shall be the sign of the end of the age," generation, or era. The translation *world*, is grossly far-fetched, but if they used the word earth, they

would have the same symbol that is used in the Old Testament. In Mark and Luke the questions are not so distinctly separated into three parts as in Matthew; nevertheless they are the same in spirit, and in no manner vary in meaning.

Jesus answers the last question first, and then falls back, and proceeds again onward from the first question.

He begins by warning the disciples against deceptions from men, and false assumptions of Christ. False Christs arose very early, Strauss to the contrary notwithstanding, for Simon Magus was a notable instance, (Acts viii., 9); he is also mentioned by Josephus. Numerous calamities are named as the beginning of sorrows, and the true disciples were to be hated, "and many false prophets shall rise and deceive many; iniquity shall abound, and the love of many wax cold." To one familiar with history it is useless to say a word with regard to the frightful wars and terrible massacres of the first ten centuries of Christendom. They include those of Syria, Persia, and the Mohammedan wars. Chosroes, when he captured Jerusalem, massacred 90,000 Christians. The desolations in the wars of Barcocheba are not to be estimated. The persecutions, the massacres, the whole diabolical state of the church —for it governed the world—as related in history, may be called a romance of Hell, and the terrific picture given of the signs preceding his coming, are by no means overdrawn (verses 4 to 13). And then he says: "The Gospel of the kingdom shall be preached in all the world, and then shall the end come."

He now returns to the first question (verse 15):

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (*whoso readeth let him understand*)." The latter words indicate that there is more than the literal sense here intended; that there is a spiritual significance to be understood. The abomination of desolation spoken of by Daniel the prophet is this: God taught a certain religion which involved a love of God and love of fellow-man. Men and evil powers taught a different religion—in fact, several; but the culmination of wickedness was found in the religion of man, man-worship, the father of selfishness—for are you aware, reader, that there is but one sin in the world, and that is selfishness? For no other is without this root or base to stand on; and there is no evil but has its inception in selfishness. Think it over; you cannot controvert this proposition—man-worship is the soul of this principle, and the Roman empire, or fourth beast, was its embodiment. Among nations, Great Britain is its successor; hence this beast in Daniel is peculiarly described. Christianity immediately grappled this monster, and the monster was long the conqueror. The temple religion was of the true God, but was ended, judged, for its day had passed, and the devotees ceased to follow the truth. Josephus tells us, that Jerusalem had been five times taken, but the abomination never set up in the temple; when Antiochus Epiphanes took it, he profaned the temple, but did not set up an abomination of desolation, for this monster was not yet reached. Only those who are opposed to Christ (except the ignorant) attribute this period to Antiochus Epiphanes; if they know no bet-

ter, it is because their evil genius will not allow them to see the truth. With Titus, however, in A. D. 71, the emblems of Rome were in the temple, and in the holy place, and destroyed it forever. But this is not the real signification of the passage. We have seen how the temple was a symbol or microcosm of man; how man under the Christian dispensation became the temple in reality—his heart is synonymous with the holy place of the temple. "Then let them which be in Judea flee to the mountains." Now, what and where is *Judea*? Why, the country that held the *temple*, the place of praising and confessing, being a type as well as the temple; there the kingdom of the church of David had its centre; hence it typifies the area of the church, and the mountains, elevated states; so let those who see these signs, seek prayerful and spiritual states.

When was all this? Why, from the first century to the fifteenth, in all its horror. What can be said of a church which nourished a Borgia and a Medici family? Was the world more wicked before the flood? No, only more ignorant; but it was the spiritual world that controlled these people, and moved Rome to its wickedness; and in the hearts of men the fourth beast held his sway until the Reformation planted a barrier to its onward course, and these horrid days were shortened, or no flesh could have been saved.—Verse 22. Then he tells us again of the appearance of false Christs; and these are the signs of the coming morning, the end of the dark ages. Jesus then explains: "If any man shall say unto you, Lo here is Christ, or there, believe it not," because he is not so coming.

This verse, the 26th, does not refer to false Christs, but to himself, wherein he tells his disciples not to believe any one that says he is here or there, for he is not coming *in that way;* but thus: "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be;" that is, with great spiritual light, as the *shining* of lightning. Then the *Word* comes, and we have seen how Jesus is the *Word.* It, or "the kingdom of heaven, cometh not with observation," or outward show.—Luke xvii., 20. In the 28th verse he speaks of the church as of a dead carcass, where the eagles will be gathered together. This idea seems thrown in that his disciples may know how to recognize the carcass, for there the eagles (vultures) are gathered for plunder, worldly preferment, worldly power, etc.; and Christ is not to be looked for in that vicinity. In the 29th verse, he says: "Immediately after the tribulation of those days shall the sun be darkened;" this, of course, is the spiritual sun, which is the Lord; He is the sun of heaven, whence all the light and life we see is derived, exactly as natural life and light are derived in the world from the natural sun. This is darkened, so to speak, for it is obscured from the earth. "And the moon shall not give her light;" the moon reflects the light of the sun, so the church should reflect the light of the Lord. "And the stars shall fall from heaven;" these are the minor lights, the ecclesiastics, etc. "And the powers of heaven shall be shaken;" this is the closing of the dark ages, from the ninth to the fifteenth centuries, just before dawn, as that is the darkest time of night. "Then shall be seen the *sign* of the Son of man in

heaven, and they shall see the Son of man coming in the clouds of heaven, with power and great glory;" and this has been throughout the last century.

There is no material variation between Mark and Luke. Mark being briefer. Luke says: "And Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled." This is the spiritual Jerusalem, which John described as seen coming down from heaven, when the time had come. History records no instance of the resuscitation of a nation or city; they run their cycle and expire. Enoch, Sodom, Gomorrah, Nineveh, Babylon, Jerusalem, Athens, and Rome, have seen their day; Paris, London, and New York, will follow. The latter will have to see the decay of the two preceding. Who will see the decay of New York? Probably some spot on the Pacific—the course is westward. Eden must have been near China, for the progress was 60 degrees in 4320 years, or A. D. 157. The church was then passing from Judea to Rome; 20 degrees more, at the rate of 72 years to a degree, carries us 1440 years farther west—1440+157=1597 at London and Paris, and the end of the Reformation. We must strike out the ocean, and then this seems to be the real rate of progress, except when it reached the seventh day, about 1770—the rule is intensified sevenfold, for light travels in an entirely different ratio.

So may we understand that when Jesus speaks of the times of the Gentiles it is not an *arbitrary* period, but one in the due course of nature or Providence; if any one doubts this look at the Chronology in this book and note how the links of 2520 years, 1260, and 1440 bind

prominent points of history together, and he need no longer doubt.

Most orthodox commentators refer all this to the first 72 years of the era, but this error can be seen from the thirty-first verse, where it reads: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." History gives us no account of this great trumpet, and these angels—hence it did not take place at that period; on the contrary, it describes a judgment, and has reference entirely to the spiritual world, which operates on this—but the description is of spiritual things alone, and the reflection of them, are all we have on the page of history. Having shown all these signs, Jesus tells his disciples: "Now learn a parable of the fig tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise when ye shall see all these things," we may know that Babylon is about ending, and has no more a place among the nations. He then said, "This era shall not pass away until all these things be fulfilled." Now, what is this generation or era, and what have we to point us to its terminus? It is the Christian dispensation. We have seen the cycle of the last church ended in 4175—1655 +2520=4175, from judgment to judgment. This is the great church cycles, the cycle of 2520 years, from the judgment of the flood, that is the beginning of the era. The question remains, how long does it last? from this it would seem to the final judgment is A. D. 12+2520= 2532. But within this period were many epochs and several judgments. There seems to be judgments of

release and judgments of condemnation. That of the flood was of the latter class, as was that of Christ in 4175. The judgment of Pharaoh was one of release.

We have seen somewhat of cycles. There is the great church cycle of 2520 years, and the great earth cycle of 2160, being one *seventh* less than the former. These again have their divisions. The latter has its 1080, 540, 270, and its 720 and 1440; besides there is the Levitical cycle of 430 years, being 360 and 70, which is not a division of the two above, but contains 70 rests. There is also a *day* of 600 years. The 430 with the jubilee added, 49, makes 479, which may be the cycle of 480. Now, every prominent event in the church history is governed by one of these cycles—for this see tables in chapter on Chronology. Thus from Abram's first-born, Ishmael, to the Messiah is 2160 years—thus, 2034+2160=4194. From the death of Enoch, the church that walked with God, 986+2160=3147, the year of the temple; add 360 and we have the first captivity, 3507; add 70 and we have its final consummation, when the church became wholly Babylonish. From the judgment of release, 2668, to the temple is 480 years, or 479. So, from 2723 the first deliverance, and Judge, Othniel, to Jesus is 1440+2723=4163.

Thus we find in a certain class of events, certain cycles, and in others, the other class; but from general judgment to judgment would seem to be 2520 years. It must not be supposed, however, that judgments are only at the end of so long a period. Many intervene, and there is a crisis occurring in a short cycle after the judgment. Thus, from the flood to the release of Israel from Laban, in 2196, is the 540 term. From the birth

of Noah, 1056, to the captivity, 3577, is the 2520 cycle. This is the only data we have to estimate the crises in the heavens and the church, not having the spiritual world open to us, excepting the days in 1st Gen., numbered in the 5th. Therefore, from the first of Babylonianism, in 3507, to its entering on a decline, is 2160 years. This would be in 5667—4163=A. D. 1504—here is the judgment that produced the Reformation; add to that the 360 for the church cycle, and we have 1864, when humanity made another great step in her progress. This period of the Reformation is again shown thus: temple period, 3147+2520=5667, or A. D. 1504; to this add the 270 cycle, the eighth of 2160—referring to the resurrection period, or the seventh day, and we have 1774. Now in these calculations seven is as one, for the time is spiritual time; hence the period of the seventh day is 1770, which time is arrived at in other ways.

And the time of entire emancipation from Babylon, or man-worship, is this: 3577+2520=6097—4163=1934=68 years hence, or the seventy years from 1864. To achieve this, purely democratic ideas and human freedom are the basis on which the precepts of Jesus are built and thrive, and until the opposing barriers are removed, they cannot prevail; but who does not see how rapidly they are crumbling? Where is the temporal power of the Pope? Confined to Rome, and that in its last decade, if not its last year. Where is the divine right of kings? Among the things that were; the rubbish alone remains to be cleared away. And lastly, where is that delicious morsel of the man-worshipper—slavery? Swept away. With these grand

central points and commanding powers of evil, minor crimes will soon be overcome. The next seventy years will show a greater moral progress than any ten centuries heretofore. But of the final day or end of sin "knoweth no man;" but we can approximate to a knowledge of the end by analogies, "for as the days of Noah were, so shall also the coming of the Son of Man be."—Matt. xxiv. 37. We must, therefore, look at the "days of Noah." From the flood to the formation of the Abrahamic church by Isaac and Rebekah, is 430 years, being 360 and 70 years, 1656+430=2086. Isaac 40 years of age; so if we add to the judgment of 1504+430, we have 1934, as before noticed, when the Son of man comes. But if we take the days of Noah previous to the flood, they are 600, and end in 2104, or the cycle of 240, from 1864. These, however, refer to his coming in his fulness, for he has been seen in clouds since 1504. Some of these dates are reached in the book of Daniel.

There is, however, an earlier spiritual crisis than that in 1504, for from the flood judgment 1656+1440, we have 3096, the end of the fourth day, or church. The ark was taken and remained away twenty years and seven months; from this judgment 3096+2520, we have 5616, or A. D. 1453, when the light of Wickliffe and Huss shone upon the world. To this add the 600 years from Noah's birth to the flood, and we have 2053, 190 years from the judgment of 1864.

Most Christians look for some incomprehensible phenomenon; some think that the world will be burned up, and Jesus will live on the ashes, and all the dry bones will be gathered by their former owners, when they

will live in the bliss of singing psalms, and rejoicing over the eternal damnation of the wicked in fire. Some have more distinct ideas than others; but, few, however, can forego the belief of a destruction of this world, and that it is to come very suddenly. Peter and the apostles generally thought it would come in their day; but lo, here are eighteen centuries and no destruction, but only a progress towards a better state of civilization, and this Jesus inaugurated, not a destruction.

With regard to the coming of the Son of man, I will have more to say in the next chapter.

CHAPTER XIII.

THE MIRACLES OF JESUS.

MAN loves the marvellous, and the tendency of his mind is towards believing the monstrous, the mysterious, the violations of natural law; and this characteristic gains strength in the degree that he is removed from enlightenment and civilization. Therefore we see among the various peoples of the world, superstitions in the exact proportion of their ignorance. And if you teach him, and prove to him a delusion, he will not thank you, for you have deprived him of a delight. He must grow out of it.

A large portion of the theological or orthodox Christians love the Bible, not because it shows him he is weak and sinful, but because, to his reading of it, it teaches monstrosities—such as, a fish swallowed a man, who lived within his bowels three days; the God that does such things is a greater God than some other man's God; Jesus fed five thousand on five loaves of bread, and so on, *ad infinitum*. This is the Bible that is largely loved. This, however, is not loving the Word of God, which fills the Bible; for it is not loving *truth*, but the marvellous; and destroy the picture derived from a literal reading of a miracle—show it to be a fiction, and the truth within it otherwise, and you but "convince against the will, and leave the same

opinion still." It is not the truth the masses of nominal Christians seek, *but the preservation of the errors they are wedded to.*

Is there a miracle? If by miracle we mean, does God ever violate a law of nature to perform one?—then, no; but if by miracle, we mean those things that are marvellous, in view of our ignorance—then, yes. Every blade of grass is a miracle. There is great tenderness or jealousy—I may say, in the church—on the subject of skepticism on miracles, and volumes have been written to prove the so-called miracles of Jesus, false and true. Now, I hold them to be all true, full of truth; the writers of them inspired with the truth—more deeply inspired than even Paul, when he truly said: "The *letter* killeth, the spirit giveth life." This tendency of the human mind in the church is foretold by Jesus, who teaches us that a long period of darkness —that is, misapprehension of his word and the truth—would prevail before he came again.

I will proceed to explain these miracles as I understand them. They doubtless contain much more than I see at present; a century or so hence I may see it in more perfect form. I have already shown that the Old Testament miracle is found in the word *mopeth;* the real idea or meaning of which is, a great or splendid work. And we find the New Testament phraseology follows that of the Old. It has not been proven or shown yet but that they were all originally written in Hebrew—that is, the Gospels of Mark and Luke especially; for it is pretty well known that Matthew's was—but John's may not have been, and has fewer marks of it than the others.

But as the miracles are now presented to us, they have at least a twofold purpose ; the one as a literal fact addressed to that class of mind, which could not receive the idea of a Christ, *a Son of man*, except through the organs of sense addressing the love of the marvellous, a quality of mind which has prevailed from the instance of Thomas to the present time. Therefore Jesus expressly speaks of some of his miracles as performed in order that certain beholders might believe; but these very acts, *so far as they are recorded*, have another purpose, and become links in the chain of symbolical church history. Doubtless but a tithe of the cures and other works of Jesus are written ; and those only when they answer also the purpose of metaphor.

I have endeavored to develop the fact, that the sons of Israel each represent days, or phases of the church ; so with Adam, Noah, and Abram, and the apostles. All these developments, in the progress of the church, indicated certain truths and doctrines, which by the world became perverted ; whereupon, the next phase opens with other or a higher state of moral and truth, which, in their turn, share the same fate. Truth, however, cannot be annihilated, but it may be crushed for a time. In the Christian dispensation, which is a consummation of all the preceding crises in the church, all of good in its predecessors is restored to health and life ; *and under the symbolism of the cures by Jesus, the history of this restoration is given..*

This will be seen by the exact adaptation of the numbers of each class of disease, as well as the striking parallels between the persons to whom I refer each

cure, and the narrative of the miracle. I am aware that this application of the meaning of these acts is so entirely novel that it may not be readily received. I, therefore, give them for the reader's consideration, deeming them more important than an effort to sustain the literal truth of the phenomenal part of the history, which ground has had so many able workers, that it would be supererogatory to tread in their footsteps, especially as, with two or three exceptions, I find none of the cures taxing my credulity, as things difficult or impossible of performance by such a person as Jesus—to say nothing of his character as the Christ. The narrative of the marriage of Cana in Galilee, told in the second chapter of John, has precedence as the "*beginning of miracles*" (verse 11). Between this and certain events in the history of Abraham's day, there is a remarkable adaptation, and, without an explanation of this character, there is a confusion in the chronology of the story. For in the first chapter of John there are four consecutive days mentioned, as already explained. The first verse records the beginning, the 29th verse the "next day," the 35th "again the next," and the 43d "the day following. And the second chapter opens with this miracle, thus: "On the *third* day;" now, what third day? What does it refer to? The word *day* is liberally used in Scripture. In John viii. 56, we read: "Abraham rejoiced to see my day." Then we have the church days, in their order of creation. We must not forget that Christ lived all through the Old Testament, and therefore Abraham saw his day. These are the Scriptures that testify of him. Therefore, we will consider this marriage in the *third day* of the

church—Abraham's day. The first chapter of John has some of the characteristics of the first of Genesis. It is an epitome of several days from the *beginning*. Thus, on the third day of the church, there *was likewise* a marriage in Cana of Galilee. The groom was Esau (Gen. xxvi. 34). And Esau was *forty* years old when he took to wife Judith, the daughter of Beeri the Hittite and Bashemath, the daughter of Elon the Hittite, "which were a bitterness of spirit unto Isaac and Rebekah." His subsequent wife, Bashemath, was a daughter of Ishmael (chap. xxxvi. 3); he likewise married a Hivite. The Hittites were Canaanites (xxxvi. 2), and were rather contemned by the new-comers of Abram's family, according to the tableau here presented. Rebekah, like modern mothers, was very anxious that her favorite son Jacob should not take any of these (vulgar) daughters of Heth to wife, as Esau had—Heth being the progenitor of the Hittites—but, like the true aristocrat, insisted on an intermarriage in their own family.—Gen. xxvii. 46, and xxviii., 1 and 2. As in parallel instances of the same character, Jacob was cheated by the match at Laban's house. This, however, has only to do with the literal reading of the story—the real matter being clothed in these every-day habiliments. We must now look at these parties. Ishmael, whose daughter Esau married, is the son of Abram by Hagar the bond-woman. In the chapter on the Church, Esau is represented as the spiritual man of the church. Hagar, in the numbering of her name, represents a church as combining the ten, 208. Ishmael was thrust out into the wilderness, through the selfishness and jealousy of Sarah, who represented the church of the natural man—

the world predominating over the spirit, as in the case of Cain and Abel, and repeated in the case of Jacob and Esau. Hagar, however, was preserved by the angels of heaven, and Ishmael is named by one of them—the name signifying "God shall hear." He was admitted to the church by circumcision on the same day that his father was, being then thirteen years of age. He was cast out, when Isaac was born, with a bit of bread and a bottle of water, into the wilderness of *Beersheba*—the starting-point of the church of Israel. Abram prayed to save Ishmael, and God said, "Behold I have blessed him, and will make him fruitful," etc. "Twelve princes shall he beget, and I will make him a great nation." He was born in the year 2034, and died in 2171, aged 137—Gen. xxi. 9, etc., and xxv. 17. In this case, we do not find that he was a son of 137 years, but the days that he lived were 137; hence he was not a builder of the church like his father.

Esau was the twin-brother of Jacob, cheated of his birthright as the first-born; the natural man still prevailing over the spiritual, which Esau represented. Yet when Isaac blessed the two, he gave the superior blessing to Esau; he said: "Behold, thy dwelling shall be the fatness of the earth, and of the dew of the heavens from above; upon thy desolation thou shalt live, and thou shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from thy neck (or thou shalt rise above, superior to his transgressions)."—Gen. xxvii., 30. Esau was *Edom*, a word of the same derivation—in fact, the same word, and significance, as Adam; which shows his relation to the spiritual charac-

ter and Christ. In Deut. xxiii., 7, we read: "Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land." Yet we also read in Malachi i., 2 and 3: "I have loved Jacob and hated Esau;" on which Lowth observes: "It is evident from the text that the word *hate* is here used comparatively;" but never remarks, that in the whole passage there is a reckless disregard and perversion of the pronouns made by the translators, beginning with the Jews, who all thought that Esau was a fellow they must kick out anyhow. Now, the *first person* singular, so plentiful in the translation, cannot possibly be found in the first three verses—where they render אתה *thou fem. I;* but in Jer. xxxi., 21, it reads: "*Thou*"—there it is right, because they had no one that they knew of there to condemn. Some other criticisms are necessary here before I give the verses as they should read. The particle את *et*, is almost universally omitted in translations, because, forsooth, the modern Jews drop it, as though we should follow them, instead of the ancient Hebrew.—*See Gesenius' Lex.* This omission often impairs the force of a sentence. Again, in the second verse, the phrase "saith the Lord," occurs twice; now the second "*saith*" is an entirely different word from the first—which means, saith, as by word of mouth; but the second "*saith*" is נאם *neum*—the first being *amar*. This latter word means *revelation*, or what is revealed to one, *i. e.*, what God says to one. Thus Christ is revealed to Peter; hence, saith God to Peter. Now we will see that the brotherhood of Esau is thus told, because he is the spiritual, *i. e.*, "*the Son of man.*"

The paragraph reads: 1st. "The utterance of the word of Jehovah unto Israel at the hand of Malachi (*i. e.*, the messenger);" 2d. "Thou hast loved the Lord with your speech, and ye say, Wherein lovest thou us? is not Esau, brother to Jacob, revealed of Jehovah, and (who) loved this Jacob;" 3d. "And this Esau thou hatest, and made his mountains a desolation, and with his possessions thou gavest him to the wilderness;" 4th. "Whereas, Edom is the lamb we destroy" (*i. e.*, the *one brought forth*; this word is *imar*, not *amar*, *saith*); "but I will return, and I will build her waste. Thus saith Jehovah Zabaoth, they shall build him, and I will destroy (them), and call him to their limit of wickedness, and of the people who have had the indignation of Jehovah forever."

Here in four verses, in the translation, we have the word "*saith*" three times, while in the original it is three different words—*amar*, saith, *neum*, revealed, and *imar*, the lamb, or the brought forth; and this is the immaculate James translation, which it is infidelity to impugn. While on this point, I may say, that the rendering of the incidents at Esau's birth, is such as to grossly mislead; the words in *italics* are frequently wrong. Chap. xxv., 28, should read: "And Isaac loved this Esau, for the venison (*i. e.*, game, the idea being, the time of lying in wait) that was in his mouth (*i. e.*, before him); and Rebekah loved this Jacob, and Jacob was proud and vehement; and Esau came from the open country, and he was languid; and Esau said to Jacob, Feed me quickly and on this same *red* (the adam or adom); therefore his name was called Edom."

We will now proceed with the other parties, the

groom, of course, being the most important. The Hittites and Hivites were of Canaan ; the former were largely in the inheritance of Asher, in the western portion of Galilee. By a reference to the genealogical table, and other references, it will be noticed that Jesus inherits in the direct line from Abraham (the father) through the male line, whilst all the other bloods commingle through the mothers (*i. e.*, the church); but from Esau and Ishmael there is no connection with the line until they reunite in Jesus. This marriage being that which unites, as is done in Jesus, the natural and the spiritual man—for we may notice a strange fact, that the parties to this wedding are not mentioned ; the only guests that we know were there, were Jesus and his mother—Jesus derived his Hittite blood, if he had any, from Bathsheba, Uriah's wife ; he was a Hittite, though she may not have been.

It was in their country that Abraham purchased the field of Macphelah (Gen xv., 10). Canaan begat Sidon and Heth (Gen. x., 15). And in Asher was Sidon and the Hittites. Kanah (Cana) was likewise a city of Asher (Josh xix., 28). We thus locate the place and parties. In reading this miracle we find the mother of Jesus was there, but the Scriptures and Jesus had a different idea of relationship from ours. In Matt. xii., 49, we read: "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Hence the remark of Jesus at this wedding, which from its apparent ungraciousness has led to much comment: "Woman, what have I to do

with thee? mine hour has not yet come." The mother here spoken of is not Mary, except for the purposes of allegory, but it is the church, for the church was the mother of Jesus; and he speaks to the church of the third day, and says, my day has not come; he addressed an epoch below himself, or the church of his day. To regard this speech of Jesus as literal, is difficult, for such harshness is entirely dissonant in his mouth. And when we proceed, we find the mother does not seem aware of having had a curt remark addressed to her, but immediately ordered the servants to do as he bid. "And there were set six water-pots of stone after the manner of the purifying of the Jews, containing two or three firkins a piece, and Jesus said to them, fill the water pots with water, and they filled them up to the brim." It will be noticed these water-pots are of stone, the symbol so frequently referred to. These were furnished by the bridegroom (verse 10), and represent the six days of church development, wherein we have seen the symbol for the Spirit, throughout, to have been water; hereafter it is stronger, it is to be wine. That water was a symbol of the Spirit must now be apparent. John baptized with water, but Jesus with the Spirit. We also have wells and fountains as central and pivotal points in the Old Testament system, where the fathers and mothers of Israel drank. Hagar was by a fountain when she encountered the angel. And we have the *water* of separation, and the *water* of purification. From Eden flowed four rivers of water. The instances, however, are too numerous to quote. Here is the symbol, at this marriage in the third day, turned into wine, and the governor of the feast said to the

bridegroom: "Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now" (verse 10). Having analyzed the water, let us now turn to the wine. Melchizideck, "the priest of the most high God, brought bread and wine to Abram" (he was a type of Christ). Jesus the high priest brake bread, and gave wine to his disciples. Jacob prophesying of Judah, which refers to the Messiah, says: "He washed his garments in wine." A portion of wine was included in the sacrifices. Isaiah speaking of the degeneracy of Zion, says (i., 22): "Thy silver has become dross, thy wine mixed with water." From these instances, it is reasonable to infer that wine is the symbol of the Spirit likewise, but in a more progressed development. And the allegory lays the scene in the third day, though literally in the sixth, where its moral features belong. The purpose of this beginning of miracles is to show the connection of all of Adam's family, both the natural and spiritual branches, and their concentration in the Messiah, Jesus; for this marriage connects them all by the junction of Ishmael and Esau, or the natural and spiritual man, *Adam* and *ish*.

The marriage was at Cana because this was the Hebrew Kanah, which is a word meaning *to create, to possess, to found*, and this marriage founded the church of Christ. It may be thought that I attach too much weight to the names, but it is evident they are used with a view to their significance as verbs or nouns, etc.; and although what little analogy is found between this miracle and the day of Esau and his marriage, may be only coincidence, yet I think it worth consideration.

The Hebrew Bible is but a record of persons and places coupled with incidents that have their consummation in the one man Jesus. No other purpose, no other end, except the moral fruit dropped on the way.

In this marriage we have the resuscitation of Adam personified by Esau, whom the Jews called Edom, but which the ancient Scriptures called Adam also. We have been told, however, that Adam was *destroyed*, annihilated; if so, how is Jesus the second Adam? But although I say it with timidity—not doubtingly, however—the Bible, in the Hebrew, tells no such story. I will therefore tell the reader what it does say, and remind him of the several words promiscuously translated *earth, land, ground*, etc., to wit: *Adamah*, metaphorical of the Adamic church; eritz, the earth, metaphorical of the whole church, besides *aphir*, the word for the dry earth, and *tebel*, the world, heretofore explained. I will also use these words in the translation, that the reader may see the distinctions. The word "*destroy*" is also as illy used by the translators as *man*, for in Gen. vi., 7, we find: "I will destroy man," while the Hebrew reads: "I will *wipe out* this, the Adam," from the face of the Adamah. The word in question being *mahah*, to rub out, to wipe. In the 17th verse we find: "To *destroy* all flesh." This word is *shahet*, and really means destroy. Again, in xviii., 23, we find: "Wilt thou also destroy the righteous?" etc. Here the word destroy is *saphah*, which means *to scrape off, to shave*, hence the Jews made it, *destroy;* and once more, in Num. xxiv., 17: "And destroy all the children of Seth." The original says: "And *karkar* all the children of Seth;" *karkar* signifying to *undermine*. In this last the Jews were

only far enough from correct to *destroy* the real meaning. There may be others, but I think these are sufficient to show the reader how much real Scripture he gets from the English Bible. The student should bear in mind that the lexicons, of which Gesenius is most used, give meanings to words which they adopt as correct, from previous translations, although not in keeping with their primary definition; hence in all these instances he quotes these renderings and retails them as correct, but who cannot see that the Hebrew could not afford four words for our one?

As we are considering the previous destruction of Adam (*i. e.*, Esau) and Esau's marriage, I will now give the first seven verses of Gen. vi.: "And it came to pass as the force of the Adam was in multitudes upon the face of the *Adamah* and daughters brought *him* forth to them." 2. "And the sons of the gods saw these daughters of the Adam as good to behold, and they took to them wives of all whom they chose." 3. "And the Lord said, My spirit shall not be humbled (*i. e.*, subject to rule) in Adam for ever, *in that also he is flesh*, but his days shall be a hundred and twenty *shanah* (*years or months*)." 4. "The *nephilim* were in the *eritz* in those days and also afterwards, because the sons of the gods came to the daughters of the Adam, and they brought forth to them They (were) the *giborim* (*i. e.*, the strong men *geber*), who were from the oldest time; men (with the) name of Jehovah (see Lev. xxiv., 11, 16, and Deut. xxviii., 58, for הַשֵּׁם for '*name of Jehovah*')." 5. "And God saw because of the increasing evil (of) the Adam in *eritz*, and that all the formation of his counsels (*i. e.*, *imaginations*) of his heart were only evil continually."

6. "And the Lord lamented because he had formed this, the Adam in *eritz*, and *she* pained him to his heart." 7. "And the Lord said, I will wipe out this, the Adam which I created, from upon the face of the Adamah, from Adam unto *behemoth* (*i. e.*, dumb, hence dumb beast), and unto the fowl (*i. e.*, the cover) of the heavens, for it grieves me because of their work." We must now include the 17th verse, as that is also destructive: "And I, behold I, the entrance (*i. e.*, the beginner) of this inundation of waters upon the *eritz*, to destroy all flesh wherein came the spirit of their life (or perhaps spirit of lives) from beneath the heavens; all which are in *eritz* shall breathe out" The word for *breathe out*, is not *die* or *death*, but is *gava*, to breathe out, whilst *die*, death, is *muth*; hence we read in Gen. xxv., 8, on the death of Abraham: "And Abraham gave up the ghost and died," which in the Hebrew reads: "And (gavah) breathed out and died (math) Abraham." Now there is one point remaining to conclude this argument, and that is, in whom was the spirit of life? and that is found in Gen. ii., 7, which says: "And the Lord God formed this, the Adam, *aphir*, (*i. e.*, light, red, dry earth) from the Adamah, and breathed in his nostrils the breath (*i. e.*, the spirit) of life, and the Adam became a living soul."

Before going further we will here make some remarks. It was only "the Adam" in whom was this breathing; the man *ish*, who is the metaphorical man of the church of *eritz*, is not included in the breathing or wiping out; neither *enoshi*, men, the man generally of the world; nor *geber*, the strong man. But from the whole we learn that the man of the Adamic church had open intercourse

with the heavens, through an internal breathing. This became abused by the obsession by spirits, called "sons of the gods," who took whom they would and went in unto the daughters of the Adam and spoke through them after the manner of modern trance speakers. This openness of breathing rendered them liable to seizure by any spirit, hence it produced evil; for they did not then know how to discriminate. On which John's Epistle (iv., 1) instructs us: "Try the spirits whether they are of God. * * * Every spirit that confesseth that Jesus Christ is come in the flesh, is of God."

Throughout this history, it reads of "*the* Adam," the article being omitted in the translation unjustifiably; it is so because it means the adamic church, and hence, whenever the gender is indicated, we find it feminine. This was also discarded, as incompatible with the Jewish ideas. The *nephilim* above mentioned—a word arbitrarily rendered giants—is classed among words of uncertain etymology by Gesenius and others, although he leans to the opinion that it must evidently be derived from *naphal, to fall.* Therefore, we may suggest that that they are what were then deemed fallen spirits, who possessed the adamic women, for they were throughout the whole church, *eritz*, and they produced the *geberites*, or *medei* of that day, the Humes, and others of their day. Hence, all this was done away with *in the church*, up to the days of Jesus. Yet Adam's days were to be 120 *shanah*. Now, this word means, primarily, to shine, also to repeat, and also a repetition in the course of the sun, or other season, an orbit or circle. Hence, the year, which it is usually translated, as the circle of

the sun, *i. e.*, 360 days ; or it may mean the moon—at all events it applies so here. If we take 120 moons, we have 120×30=3600, which, as already shown, is the working period of Adam, or the church ; and add the 594 Sabbaths, and we have 4194, the year of the marriage at Cana.

But the advocates of the destruction of man by the flood will refer us to Gen. vii., 20, 21. The waters rose fifteen cubits, and every man died. These verses, however, only repeat the same story. We begin at vii., 20. Speaking of the prevalence of the waters, it proceeds : "Fifteen *amah* (*cubits?*) *from upwards* the waters prevailed, and it covered the mountains."

21st. "And all flesh breathed out, and the creeping thing upon the *eritz*, with (on?) fowl and with (on) dumb beasts, and in all living (or life), and in all the reptiles, the creeping things upon the *eritz*, and all the adam."

22d. "All in whose nostrils was the breath of the spirit of their life, of all who were in the desert, *died*."

23d. "And it wiped out all that arose, who were upon the face of the adamah, from Adam unto the dumb beasts, unto the creeping things, and unto the fowls of the heavens ; and they were wiped out from the *eritz*, and only Noah remained, and who were with him in the ark."

This tells, also, the destruction of the adamic phase of life from the adamah and the eritz ; and here they died, and were not continued in their children, this account having relation to the consequences of the flood, which I showed in the fourth chapter to extend up to Christ. Above I have inserted the original word for

cubits, which it does not mean, for it is in the singular, and this species of grammar is only acceptable to the Jews and their followers, who are willing to believe the original Hebrew is incorrectly written. The primary meaning of the word is, *the beginning, head, foundation, "the mothers"—am* meaning mother. It will be noticed, the waters extended *from* upwards fifteen *amah*. The word *from* is omitted in the translation, but very improperly, for it *inverts* the whole story, for this inundation came from above. The fifteen are fifteen mothers, or heads of churches. The church (in the Bible) is in heaven; hence the waters (*i. e.*, the Spirit) descended from upwards, *i. e.*, from the mothers, or churches, of whom there are fifteen, all in the book of Genesis, *which is the history of the whole.* They are: 1, Eve; 2, Adah; 3, Zillah; 4, Sarah; 5, Milcah; 6, Hagar; 7, Rebekah; 8, Keturah; 9, Rachel; 10, Leah; 11, Bilhah; 12, Zilpah. This ends with Jacob; then—13, Shuah; 14, Tamar; 15, Asenoth. These are all mothers, and they are all the mothers in Genesis whose names are given, except Esau's wives, who are not progenitors in the *natural* line, as already shown. These are the Jewish fifteen cubits (twenty-six feet) that covered the mountains with water, they being a thousand feet high and upwards. Therefore, from this long digression we learn that, from Noah to Jesus, the Spirit, or inspiration, came through the mothers, or church. That open breathing of the spirit, so as to commune with the spirit world, was wiped out, and all that generation that had the gift died. But it is revived in the second Adam, who is to come again; for we are told in Joel ii., 28: "And it shall come to pass afterwards, that I

will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions." This era is being inaugurated, but, as usual with every change, accompanied by its disorderly imitations and obsessions, and trances, and trance-speaking. We cannot find that Jesus was ever in a trance; it is an element in the state of the man not entirely regenerated.

Most of the miracles of Jesus are cures of the infirm, by a look, a word, a touch, etc., and thrice raising the dead. There is a system in the number of these incidents that corresponds wonderfully with the historic events of the church preceding Jesus; so much so, in fact, as to confirm in my mind the interpretations I give to them. In order that they may be seen, and appreciated in their real positions, I will put them in a tabular form, by which the reader can more readily judge for himself their peculiar character.

Matthew.	Mark.	Luke.	John.	Healings.	Restorations				Place.	Remarks.
					Blind.	Devils Exorcised.	Dead Raised.	Lepers.		
viii., 1.	i., 40 ...	v., 12..	....	....	..	..	..	1	....	.. ..
viii., 5..	....	vii., 2 ..	....	Palsy...	1	..	..	..	Caperna'm	Centurion's servant.
viii., 14.	i., 29...	iv., 38..	...	Fever...	1	..	..	..	Do.	Simon's wife's m'r.
viii., 28.	v., 1....	viii., 26.	....	....	..	1	..	..	East of Jordan.....	Gadarenes.
ix., 2...	ii., 3 ...	v., 18...	....	Palsy...	1	..	..	..	Caperna'm	....
ix., 18 ..	v., 22...	viii., 41.	....	....	..	..	1	..	Do.	Jairus' daughter.
ix., 20..	v., 25...	viii., 43.	....	Issue of blood.	1	..	..	..	Do.	Woman.
ix., 27..	....	....	....	....	..	2	..	..	Galilee?...	Men.
ix., 32..	....	xi., 14..	....	....	..	..	1	..	Do. ..	Dumb man.
xii., 10 .	iii., 1...	vi., 6.	....	Witho'd hand .	1	..	..	..	Do. ..	Man.
xii., 22 .	i., 23 ...	iv., 33..	....	....	..	..	1	..	Do. ..	Man.
xv., 22 .	vii., 24.	....	....	....	..	..	1	..	Tyre and Sidon...	Canaan, woman's d'r.
xx., 30..	x., 46..	xviii. 35	....	....	..	2	..	..	Jericho..	Men.
....	i., 23...	iv., 33..	....	....	..	..	1	..	....	....
....	vii., 31..	....	....	Deaf and dumb.	1	..	..	..	Galilee....	Decapolis, man.
....	viii., 22.	....	....	....	..	1	..	..	Do. ...	Bethsaida, man.
xvii., 15	ix., 17..	ix., 38..	....	....	..	..	1	..	Do. ...	Son.
....	....	vii., 11..	....	....	..	..	..	1	Do. ...	Widow of Nain.
....	....	xiii., 10.	....	Infirm'y 18 years	1	..	..	..	Jerusalem	Woman.
....	....	xvii., 11	....	....	..	..	..	10	Samaria ..	Men.
....	....	....	iv., 46	Sick....	1	..	..	..	Caperna'm	Nobleman's son.
....	....	....	v., 5..	Infirm 38 years.	1	..	..	..	Jerusalem	Man.
....	....	....	ix., 1..	....	..	1	..	..	Do.	Man, from birth.
....	....	....	xi., 1.	....	..	..	..	1	Bethany ..	Lazarus.
....	....	xiv., 2..	....	Dropsy .	1	..	..	..	Jerusalem	Man.
					10	6	6	3	11 +36	

There are two or three of the above I have located in Galilee, although the data for this are not clear.

Here we have thirty-six miraculous restorations, from which we will first consider the three raised from the dead. Whether these miracles were literally performed, is not the question I propose to touch by the view I take of them ; I present it as one which these cures are intended to teach, either as facts speaking symbolically, or allegories built upon fictions. The first case is that of Jairus' daughter ; he was a ruler in the synagogue, and his daughter *of twelve years* according to Mark, and Luke says, *about* twelve years of age. In each of the three narratives, we have midway in the story, another : that of a woman who had an issue of blood for twelve years, which was cured by touching the garment of Jesus, without his active participation in the matter ; but perceiving what was done, he told her, "Thy *faith* has made the whole." The mingling of these two events by the three evangelists, with scarce any variation of statement, has caused much criticism, for it could not have been purposeless. Five days of the church have passed up to Jesus ; the fourth and fifth being under the Israelitish or Levitical system. Leaving the first, second, and third, dead churches, which have been symbolized by women, daughters, etc., we begin with Adam, which church was created when God said, "Let there be light, and there was light." *Jairus* means, the light from God ; his daughter was *about* twelve years of age, which time the woman also had the issue of blood—twelve years is symbolical of $12 \times 360 = 4320$, less six months set back by Moses, as heretofore explained, 180 years=4140—when Jesus demonstrated that the maiden was not dead, but slept, and *faith* cured the woman.

The next case, is the son of the widow of Nain. It will be remembered, from the chapter on the Church, that the second day was fathered by Lamech, whose wives were Adah and Zillah ; his daughter by Zillah was Naamah.—Gen. iv., 22. Nain, or Naam, is but the same Hebrew word modernized, or a word derived from the same root, meaning beauty, pleasantness, and it is used to designate the church of this day as the widow of Naam.

The next and last raising, was the celebrated case of Lazarus, related in John xi. The reader will find this incident far more elaborate than the others. The one a girl, the other a boy, this a man ; and it is related exclusively in John, whose Gospel belongs to the resurrection, or second coming of Christ. It details as from the eighth day. Lazarus means, *the helped of God;* he was of Bethany, the town of his sisters, Mary and Martha. When Jesus heard he was sick, he delayed two days (*i. e.*, the fourth and fifth day of the church) before he started. This relates to Abraham's day ; and when Jesus came, they said he had lain in the grave four days already ; this includes the third and sixth. And when Martha spoke to Jesus of his rising at the resurrection day (verse 24), Jesus said : "*I am the resurrection* and the life ; he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth, and believeth in me, shall never die." This is the Gospel of the seventh day. We will now look into the surroundings of the narrative. Bethany, we are told, "was nigh unto Jerusalem, about fifteen furlongs off" (verse 18). This must have been the Bethhanan of the Old Testament (house of grace), only

found as a town in which one of Solomon's twelve almoners resided (1 Kings iv., 7); and Solomon represents the eighth day, as already shown. In the light in which I am now treating this event, the Jerusalem mentioned, fifteen furlongs from Bethany, is the heavenly, not the earthly city, which was a type of the former. Now, fifteen furlongs is six thousand cubits, four hundred cubits to a furlong (Brown's Dictionary). Ezekiel describes to us the upper Jerusalem and temple, and there we can see how far it is from the outside to the inside of the city, to the holy of holies, and we find it is six thousand cubits, or fifteen furlongs.—Chap. xlii., 15–20. The outside all around was five hundred reeds, each reed being six cubits; then outside of that was a wall five hundred reeds broad—making, in all, one thousand reeds, or six thousand cubits, or fifteen furlongs. Hence Bethany was at the door, as it were, fifteen furlongs from the interior of heaven—the Jerusalem. Thus the raising of Lazarus and the two children symbolize the resuscitation of the truths and faith of the churches of their and Abraham's day, which will he manifested in the Sabbath to come.

These views are not intended to leave the inference that the miracles were not performed; I can see no reason why the great spiritual power of Jesus should be unequal to the circumstances related; nor do I consider them so wonderful a performance, as the adaptation of all these incidents of his day to those of the past.

It may be noticed in the table I have prepared, that John narrates no exorcisms, nor cures of lepers—they not having relation to those portions of the church that

reach his day. We next touch on the fourth day of the church, and will review the demoniacal possessions that relate, I think, to the six tribes of Israel that stood on mount Ebal for a cursing. They were Reuben, Gad, Asher, Zebulon, Dan, and Naphtali. The first instance is related by Matthew (viii., 28), as of two possessed with devils in the country of the Gergesenes. Mark speaks of a *man* in the country of the Gadarenes. This agrees with Luke's statement. The scene is on the other side of Jordan in the territory of Gad, from whom in all probability the name *Gadarenes* is derived. The Gergesenes is the name also of the surrounding country, and extended into the half tribe of Manasseh—also east of Jordan, whom Matthew may include, and therefore names two. These were bad cases, as may be supposed, of tribes that did not progress across the Jordan. The peculiar feature of this incident is the number of devils, about two thousand, who were called *legion*, and requested permission to enter a herd of swine, whereupon the swine ran into the sea. The Hebrew word for swine means to *return*, to go about, and these tribes returned across Jordan. Jacob's prophecy concerning Gad, applies with some appositeness to this narrative (Gen. xlix., 19): "Gad, troops shall overcome him; but he shall overcome in the end." In this instance it was a troop of two thousand devils. We have seen years symbolized by men and animals; here they are by devils—for the years of Gad had been profitless to the church, hence his years enter into the most unclean and abhorrent of the animals to the Jewish mind. Gad was Jacob's seventh son, and was

born about the year 2190; to which add the 2000, and we have the year of his deliverance, *about* 4190.

The next instance is that of the dumb man (Matt. ix. 32). This I refer to Naphtali, as it occurred in his territory, and Jacob said of him, "A hind let loose, he giveth goodly words."—Gen. xlix., 21.

The third instance was both blind and dumb, and applies to Dan; it occurred in Galilee, and is preceded by this saying from Isaias (Matt. xii., 20): "A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth *judgment* unto victory." "Then was brought to him one possessed with a devil, blind and dumb," etc. Of Dan, whose name signifies judgment, Jacob said, "Dan shall judge his people as one of the tribes of Israel."—Gen. xlix., 16.

The fourth case is that of the Canaanitish woman whose daughter was afflicted; this was in the neighborhood of Tyre and Sidon, which is in the domain of Asher.

The fifth is from Mark i., 23, and occurred in Zebulon's domain.

And the sixth and last is a man's *son* whom Jesus cured "as they departed *thence* and passed through Galilee" (Mark ix., 30), showing that they were on the east of Jordan, in Reuben's country. This was an obstinate case whom the disciples could not cure, for Reuben, like Gad, did not cross the Jordan. Reuben means *a son seen*, and this was a man's son. Thus there are slight links in each of these incidents by which to locate them.

We will now take up the six cases of blindness, which refer to the other six tribes, who *blessed*. There

is not so much of the evil heart in this malady as in the demoniacal possessions ; nor are these tribes so far removed from Christ as the others—they were but blind. The first case is that of two men, related by Matthew (ix., 27). These followed Jesus "as he departed thence" (from the neighborhood of Capernaum). He next went southward, and his course lay through Issachur and Manasseh. The next is of two men, as he departed from Jericho on the way to Jerusalem. Here again Matthew speaks of two, whilst Mark and Luke mention but one. The route, however, lay through Ephraim into Benjamin and Judah, and these I refer to Ephraim and Benjamin. In these, there is what would appear a discrepancy in the statements. Matthew says: "As they departed from Jericho, there were two blind men sitting by the way-side." Mark says: "As they went out of Jericho, blind Bartimeus sat by the highway;" while Luke has it: "As he was come nigh unto Jericho, a certain blind man sat by the way-side." As remarked in the beginning of this work, these Gospels do not copy from each other ; or are they intended to multiply statements? In this instance, I think, there were two, and Mark and Luke each treat of one of the two.

We next come to the case, in Matt. viii., 22, at Bethsaida. There is some confusion respecting the location of this town; but there were two of the name, and this one was on the border of Judah on the north, and refers to that tribe. Immediately after this, Jesus went through the towns of Cæsarea Philippi. Now this was the ancient *Laish*, which means a *lion*, and Judah was a "*lion's whelp*." The sixth and last is that of Simeon,

or the man blind from his birth, as related by John ix., 1—he washed in the pool of Siloam, meaning "*sent*," and was cleansed—John ix. 7. This occurred at Jerusalem; but the inheritance of Simeon was within the borders of Judah, which included Jerusalem, although literally in Benjamin. I have elsewhere shown that Simeon, the only one of the twelve, was *sent* by the Spirit to see the Saviour at the temple. And thus he was washed in the *waters of Shiloah*, and saw. These all relate to the fourth day.

There is nothing that taxes the credulity in conflict with common sense, in these twelve cures. When we see men of our day effect cures by magnetic touch, how much more efficacious must have been contact with the Divine Spirit in Jesus. I see no reason for disbelieving the literal truth of these miracles; but I think they are related for a double purpose, and one is their relation to the past. The twelve sons of Israel formed the Mosaic church, and were its component parts, representing its truths. They became diseased, and, so far, departed from the truth; but, by the healing of Jesus, these truths are restored to the church, which previously existed only in types and symbols.

Of all the above cases of blindness, one only is a female—the one applied to Asher. This tribe is located the farthest west and north, hence most in progress. His benediction was: "His bread shall be fat, and he shall yield royal dainties." His name indicates happiness. It is singular that of these tribes, Asher is the only one whose numbers, 41,500 (Num. i. 41), contains the numeral of the church-mother in its aggregate—*ten*—Ephraim having the number, 40,500. This will

explain the very singular dialogue between Jesus and this *Gentile* woman (Matt. xv., 25, and Mark vii., 24). This tribe being the most progressed, from it comes the first Gentile church, under the symbol of a *young daughter*. When she prayed to Jesus, he said: "I am not sent, but to the lost sheep of the house of Israel," and "it is not meet to take the children's bread, and cast it to the dogs." "And she said, Truth, Lord; yet the dogs (Gentiles) eat of the crumbs which fall from their master's table." For that faith she was healed.

The cases of leprosy will next command our attention. This is a cutaneous disease of a virulent type, and, therefore, represents a visible moral disease of the churches. These likewise relate to the tribes, being the disease of the fifth day. The first case is related in all three evangelists, and occurred in the early part of the ministry of Jesus; but the location is not defined, but it is very evident that it applies to the kingdom of Judah. The next case includes the ten tribes of the kingdom of Israel, of which Samaria was the head. This incident has already been touched in another connection; it is related in Luke only (xvii., 11), thus: "And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee; and there met him ten men who were lepers, which stood afar off." These cried for mercy, and were healed. One turned back and thanked him, "and he was a Samaritan." The other nine were not found. Samaria represents Ephraim, but it was Simeon who returned. And this is the cleansing of the church of the fifth day.

We have now reached the last line of diseases, being promiscuous in their character. These restorations to

health have passed over the five days of the church, and their truths cleansed. We have yet the sixth day, and the apostles. In the list are ten cures, and three of them are of women. But we must bear in mind that this is a new dispensation, and represents the sixth, seventh, and eighth days, which may be termed the day of crucifixion, the day of rest, and the day of resurrection ; hence, three churches and three women. We must look at these in the character of allegory, not to be understood in their true significance until their specific day arrives, at which time the purposes of a literal reading of the Bible will not be needed, and the day of miracles will then be ended ; for that opaqueness in the spiritual perception, that required miracles to convince, is dissipated, and the true light flows in. The first eighteen centuries of the Christian era required miracles, the literal reading, and material agency, to bring Christ to the apprehension of man. But Peter needed no miracle to convince him of the Christ, for he perceived him in the spirit ; while Thomas required material agents to convince him. The time, however, has arrived, and is arriving, when men that are really *in the church* discard the material evidences of Christ, but receive him as Peter did, by an inward consciousness from the Father. Therefore, all the curative process that Peter, as a church, needed, was to wean him from the errors of the old. This is done in the cure allegorized under the "fever of Peter's wife's mother."—Matt. viii., 14 ; Mark i., 29 ; and Luke iv., 38. The story is short, and so it may be here. Peter's church (the Roman) was wedded to Judaism and paganism—has followed it eighteen hundred years. Therefore, we

are told, his *wife's mother* had a fever, which Jesus cured.

The next is the case of the centurion's servant, that "was dear unto him."—Luke vii., 2 The centurion was a Roman officer, captain of a hundred, governor of a small district. A tax-collector would be under his authority ; and Matthew, the publican, was, probably, in this way his servant. In Matthew, the centurion appears to be in person before Jesus ; while in Luke he is represented by "elders of the Jews." The locality of the incident is in Capernaum, where Matthew was called. I do not agree with Strauss, however, in seeing that this *divergence* is either fatal or injurious to the character of the narrative.

The next is another case of palsy.—Matt. ix., 2 ; Mark ii., 3 ; Luke v., 18. This was likewise at Capernaum. Mark, in describing how they carried this patient to Jesus, says he was borne of four. It may be noticed that the apostles seem divided into three divisions of four each ; and I refer this expression to this fact, as meaning that he headed a party of four. I therefore count this the first apostle, Andrew, of whom we hear but little.

The next is the woman with an issue of blood, already noticed in connection with the "ruler's daughter." This woman I consider the mother of James and Joses and Simon and Jude, and two of these were apostles. This woman symbolized one who was a mother from the beginning, because she was the mother of Jesus ; therefore this church had been tampering with *physicians for twelve years.*

The next case is that of the withered hand, told with

little variation by the three evangelists, except that Luke designates the right hand. This was likewise done in Galilee. From the many incidents of his character and calling, this refers to the man that carried the bag. I consider this applies to Judas.

The seventh cure is found alone in Mark vii., 31, and covers Thomas' case most aptly. The subject was deaf and had an impediment in his speech, and Jesus took him aside and put his finger into his ears, and he spit and touched his tongue, and said *Ephphatha*—that is, be opened—and he was cured. There was no requisition on this man for faith to aid his cure, no allusion to faith ; and Thomas only believed in Jesus when he touched him and put his finger in his side.

We now arrive at the incident of the woman who had "a spirit of infirmity for eighteen years," was bowed together and could in nowise lift up herself. In the same chapter (Luke xiii.) we have another incident related, involving the number eighteen, that evidently has a bearing on the infirm woman's case, and we read : "There were present at that season some that told him of the Galileans whose blood Pilate had mingled with their sacrifices," etc., etc., etc.; "of those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" He then relates a parable of a fig-tree, saying : "Behold these three years I come seeking fruit on this fig-tree, and find none ; cut it down ; why cumbereth it the ground? and he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, *well* ; and if not, then after that thou shalt cut it

down." Then follows the story of the infirm woman. This is so evidently an allegory, that I am led to look into the meaning of the tower Siloam, which has no historical existence beyond this statement. The word Siloam, Shiloah, and *Shiloh*, are all derived from the same root שָׁלַח Shaleh ; Shiloh, however, means rest, and has been referred to the Messiah—while Siloam means, a sending of waters. There was a noted pool at one of the gates of Jerusalem of this name, and the expression, " waters of Shiloah," is used.—Isa. viii., 6. The kingdom of Israel refused these waters that ran smoothly, and took to the king of Syria, who was given to idolatries. It becomes evident that this water symbolizes the Messiah. And the term *tower* is frequently used in the Old Testament, but always metaphorical and signifies elevation, growing great, lofty, as already shown. I think there is no doubt, therefore, that this tower was metaphorical also, and refers to the day when the kingdom of Judea went into Babylon ; there having been eighteen kings, of the whole twenty-one, who were builders of the church (earthly)—that is, their ages are given, which, as already explained, in the original reads, "*a son of*," or "a builder of—years." The exceptions are Solomon, Abijam, and Asa. The tower of Siloam is the tower of Shiloh, *i. e.*, the Messiah, and he *fell on*—that is, overtopped—these eighteen. The reason it did not fall on the other three is because they symbolize the triad Deity ; Solomon representing, as his name implies, the *whole*, *completed*, three in one, Christ; Abijam, *the father of the waters*, and *Asa*, the *light* and *heat*, *i. e.*, the spiritual, which had been lost in the wilderness. This church, or woman, is she whom

Jesus cured, whose malady had been for eighteen years. The eighteen kings ended in 3577, by the fall of the tower ; add the 70 in Babylon, as *dies non*, and we have the year 3647, when the temple was rebuilt; but from that time it was sickly. The 18 years, is Hebrew phraseology, and the years the Hebrew *shanah*, the origin of which I explained above as a *circle* of the son or moon—hence, representing a period of 360, or 30 years, which latter is the application here, thus $30\times18=540$. Now add that to 3647 and we have 4175, when all was restored by Christ being in the temple.

This I refer to the mother of Zebedee's sons, hence includes James and John. This was likewise done on the seventh or Sabbath day, showing that it refers to Zebedee's sons, whose church was not of the sixth day, but he (John) tarried until Jesus came. This is exemplified by the fig-tree, that had been fruitless three years. These answer to the three divisions of the Abrahamic church, the third, fourth, and fifth days, and it is permitted to run through the sixth, when the keeper of the vineyard is to attend to it. Therefore, this woman represents the two apostles James and John.

There is a case of dropsy mentioned by Luke xiv., 2, with no features of moment attached to it. This may be James the son of Alpheus.

We next have the nobleman's son, mentioned by John iv., 46. There are land-marks about this incident. pointing strongly to Bartholomew. It was at Cana, and the son was sick at Capernaum, where Jesus had established his headquarters. He is represented as a

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waters of the house of mercy. This was embodied in Christ. The five porches to it represent the five days of the church up to Christ. The angel troubling the waters is, the recurrence of the prophetic visitations. This case, like the preceding, is exclusively mentioned in John ; and he alone tells us of the calling of Philip. John's Gospel relates to the day of resurrection, which is called the eighth day. Hence, when Jesus first arose from the dead, Thomas did not see him, but after *eight days* he came again, and Thomas was convinced (John xx., 26). This man's malady was of thirty *and* eight years, which, by the rule above, applied in the case of the woman with the malady of eighteen years, represents 1140 years. In 3048 the Philistines first took the church, while under judges ; to that add the 1148, and we have 4188—when Christ was in the temple. This I apply to Philip. But however correct the general principle may be, the correctness of its application to the apostles, instead of previous characters in the church, may be wrong.

Here we have thirty-six cures, told under the symbolism of miracles. They may all be literally true, yet the writers of the Gospels may not have intended them to be so received. But this we can see, the number is somewhat singular. The first two days of the church were formed from twelve names, types of the elements of the church of that day. The next two, were likewise built upon twelve names, and the next two were based upon the twelve sons of Israel. Thirty-six persons.

In applying these ten cures to the apostles, I do it as representative characters ; for apart from their individual identity, they represent the twelve great elements

of the church, on which it seems to have been built, each time reproduced in a more progressed form. Peter is not merely the fisherman, apostle, preacher, founder of a church, crucified, dead, and ended ; he represents a great moral or religious phase, a living element in the church of Christ, to live as long as it exists ; and so with each of the twelve, including Judas ; and in this view, these miracles are mystic records of their identity. Nevertheless, I submit this view to the reader more suggestively than otherwise. Some may disapprove the idea, as violating the integrity of the literal narratives, held too fondly by those who have imbibed them as truths from infancy. So far as that is concerned, I think the purpose of their narration, the above, and the literal may or may not be generally true, for, with one or two exceptions, I can see nothing in them incompatible with the power evidently wielded by Jesus. So far as cures are concerned, I doubt not Jesus effected hundreds that are not recorded.

There are but few other miracles to review. We have the two draughts of fishes, the calming the tempest, and blasting the fig-tree ; each of which has its moral

The first in order is the draught of fishes, related in Luke v., 1. Jesus stood by the lake of *Gennesaret*, and there were two ships, out of which the fishermen had gone, and he entered into one of them, Simon's, and asked him to thrust out a little from shore ; and he sat down and taught the people from the ship. When he had done speaking he said to Simon, launch out into the deep and let down your nets. And Simon said, Master, we have toiled all the night and have taken

nothing. They obeyed, however, and inclosed a great multitude of fishes, and their net brake and they beckoned unto their partners on the other ship to help them, and they came and filled both ships. The fishermen were astonished, as were also the sons of Zebedee, *partners* with Simon. Then Jesus said to Simon, "Fear not, from henceforth thou shalt catch men." And they forsook all and followed him.

The lake of Gennesaret is the sea of Tiberias, which is also called the sea of Galilee. The country from which the name comes was originally Chinnerath (Num. xxxiv., 11), which means *a harp;* but Gennesaret, to which the name was changed, for it is a different one, means "the ten gardens." It is in Galilee, and hence the ten gardens or churches of the ten tribes of the kingdom of Israel. The symbol of a garden has been heretofore noticed. The first church was planted in the garden of Eden. Isaiah i., 8, says: "The daughter of Zion was left as a lodge in a garden of cucumbers (*i. e.*, hard, difficult)," referring to her degraded state. Jesus in his parables uses the simile, but the Concordance will show the reader the frequency of its use, and also how often a ship is used in symbolic language. This was near or in the territory of Zebulon, and Jacob said of him (Gen. xlix., 13): "He shall be a haven for ships." Here were two; the twelve tribes were divided into two parties, representing two days of the church. Simon said he had been fishing all night and caught no fish. All night represents the period of darkness, hence Peter did nothing, for he had not *the light.* When Jesus came, then he had it, for it was then day, and he enclosed a great multitude. This applies to the early

church of Rome. But the net broke, and he called James and John to his assistance. These two began to show the truths of the future church in their spiritual character. Then they left the ships, the institutions that had been established as churches, and followed Jesus. The other draught of fishes has a direct connection with this incident; it is related in John xxi., the Gospel that relates things of the Sabbath and resurrection day. Perhaps I have not stated it clearly; but the reader, to appreciate and enter into the meaning and significance of John's Gospel, must place himself, as it were, up into the eighth day, and from that stand-point read him. Therefore this draught of fishes is related as occurring after Jesus had arisen and he showed himself to the disciples at the sea of Tiberias. This means *good vision*; it is the same as the sea of Gennesaret or Galilee, literally, but under different names, of course it represents other ideas. It applies to this period, for it is only through "*good vision*," not natural, but spiritual, that Jesus can be seen. There were Simon, Thomas, Nathaniel, the sons of Zebedee, and two others, making seven of the disciples. With regard to this party the reader will find more in the next chapter. Simon is here the chief spokesman; he proposes to go fishing and the others join him, *and that night they caught nothing.* Jesus was not there, for they had passed through a dark stage, but "when the morning was now come, Jesus stood on the shore, but the disciples knew not that it was Jesus." This is at the dawn of the seventh day, and the disciples did not know him when they saw him—no more than they would know him either in or out of the body

if he should suddenly appear in one of our churches. This but typifies that the disciples do not know Jesus now, for this is the dawn of the seventh day. "And Jesus said unto them, Children, have ye any meat?" Meat symbolizes spiritual sustenance, as may be plainly seen in the Scriptures, as bread does more particularly, which the reader can readily see by perusing the sixth chapter of John. They answered in the negative, and he said: "Cast the net on the *right side* of the ship and ye shall find; which they did, and could not draw up the net for the multitude of fishes."

Now, the question is, why the right side? for herein is the miracle. The church started from the east, and progressed towards the west—it went from Eden to Canaan, thence to Rome; as the ship headed westward the north lay on the right hand, and here the fishermen—Luther, Huss, Knox, Melancthon, and others, in Germany, France, and England—threw out their net, and caught such multitudes that they could not draw them in. At this juncture, John recognized Jesus, and said to Peter, "It is the Lord." Thereupon Peter girt his fisher's coat upon him, *for he was naked*, and jumped into the sea. Peter lost his garment very soon after the Crucifixion, and here, when the Lord arose and saw him, he was naked. Substitute Rome for Peter, and you have that part of the story. But Peter plunged into the sea and made renewed efforts, and he helped the others drag the net to land—thus participating with the church of John in the seventh day. We are next told that the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with them. "Then Simon

Peter dragged the net to land full of great fishes, a hundred and fifty and three, and for all there were so many, yet was not the net broken." The little ship is a Reformed Church, it was only two hundred cubits from shore, and there were one hundred and fifty and three great fishes; yet was not the net broken. These are the points now to consider. We will first endeavor to ascertain what the *land* is, from which they were two hundred cubits, and to do this we must retrace our steps, in John's Gospel, to some other incidents on the sea of Galilee—for this is the last chapter, and in the sixth is an incident throwing light upon it, also to be found in Matt. xiv. 23, and Mark vi. 47. "After feeding the five thousand, Jesus went into a mountain to pray, because he perceived they would take him by force and make him king, and when even was come his disciples went down to the sea, and started for Capernaum; it was now dark, and Jesus was not come unto them." It was always dark in the absence of Jesus, in the narratives, and it was *day* when he was present; therefore this period represents what is known in history as the dark ages. The sea rose by reason of a great wind—this refers to the Reformation—and when they had rowed *twenty-five* or *thirty* furlongs, they see Jesus walking on the sea. Mark and Matthew tell us they thought he was a spirit; but John's Gospel does not seem to take cognizance of spirits, because its stand-point is from that of the spirit. They tell us, too, that it was in the fourth watch of the night, that is, near morning. When they saw Jesus, being afraid, he said, "It is I." Then they willingly received him into the ship; and immediately the ship was at land whither they went.

This was the shore, referred to above. Getting Jesus on board—he being the real church, as *land, earth*, etc., has been the symbol of the church throughout. As soon as they had him, they were at the *shore*. That which was really Jesus, they were at first afraid of, and mistook for a spirit, and came near discarding him. We will now see what period this referred to; for doubtless the error has been repeated. Christ being "*the Son of man*," therefore, if we hear his voice, we hear Christ. They had rowed thirty furlongs, which is twelve thousand cubits—this represents time as well as distance. We find it difficult to ascertain the correct data in the Scriptures, though it is doubtless there. The Rabbins compute a *Sabbath day's journey* at two thousand cubits—they are gentlemen I do not like to quote as authority, but are most likely correct in this—and with this calculation we readily see how far or how long they had been rowing—just six Sabbath days, which are days of the church; hence they arrived at the shore of Christ, so to speak, at the dawn of the seventh day, which is in the eighteenth century—about 1770. We now return to the little ship that came to the shore where Jesus was, having been out about two hundred cubits. By the same rule, if two thousand cubits represent a day of eight hundred and forty (828) years (see chap. iv.), two hundred answer for less than a hundred years. This period represents the interval from the end of the Reformation days to the beginning of those democratic ideas which culminated in the French Revolution. And there were one hundred and fifty and three great fishes. We, of course, cannot with the literalists for a moment suppose, that a book

given to us as the word of God, is encumbered with such trifling details as the number of fish a party caught on a certain day, for it is not necessary to support the miracle. In fact, for a net-full, it is not a marvellous number. Hence what does it mean? In Ezekiel's vision of the holy waters, we read (xlvii. 9): "And it shall come to pass that everything that liveth, which moveth, whithersoever the two rivers shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh."

This is metaphorical beyond question. The word fish, *dagah*, embodies the idea, to increase, to multiply, from which it is derived. And the great peculiarity of Christianity is its power of increase, it cannot be confined within the limits of a *sect*, or a dogma. The great fishes symbolize those persons in the church who, being presented as pivotal men, typify certain ideas or states of humanity. I have shown that in the Old Testament there were twelve heads of families, forming one hundred and eighty names, of which the whole church is formed; for after the book of Genesis, the names and persons are but derivations from the original foundation-stone, as are likewise the persons in the Gospels, but repetitions, in riper form, of ideas personified by persons from the one hundred and eighty—that being half the great circle, or six months of the world's time, zodiacally. These are all, with one exception, the elements from which was developed the man Jesus—the Messiah. The exception is Esau and his twenty-six offspring, who cannot be found among his

natural progenitors, because they represent the spiritual man—the Christ, the Son of man, *i. e.*, the "*Son of Adam.*" Now if we deduct Esau and his twenty-six from the one hundred and eighty, we have the one hundred and fifty-three great fishes that were brought out of the waters into the Christian Church. And we again find in the number 153, that the multiple of nine is retained, 1+5+3=9; hence it still represents humanity as of the church—but in another phase or combination.

These numbers may be interpreted otherwise, however. The appearance of Jesus on the shore this time was the last time the disciples saw him; yet we are told elsewhere that he was seen of the disciples *forty days*, which, as already explained, stands for two hundred and eighty years, which add to A. D. 34, and we have A. D. 314, which really was about the last of Christ on earth for many centuries. Now multiply the 153 by 7, as frequently done, and we have 1071+314=1385, when John Wickliffe, the morning star of the Reformation, was in full career, having, in 1383, first published his opinions against the Papacy. Peter is here ashore. Now comes the little ship with the six other apostles, two hundred cubits off. Suppose these to symbolize years, and we have A. D. 1585—when, as if by a species of metempsychosis, as Elias appeared in John, these six appear in John Huss, Martin Luther, Zwingle, Farel, Melancthon, and Calvin.

This may seem like distorting the text, but let the reader remember that the things of the *word* are spirit, in the spirit-world—in heaven—written from the standpoint of heaven, where time and space have no control.

Let the reader throw himself entirely into the domain of thought and spirit, detached from every-day appliances, and he will perceive that time and space has no place there, except as used to transfer the ideas into this world. If it is asked, did not Jesus literally appear to his disciples after the Crucifixion, as stated? we have the evidence of these evangelists, in the literal reading, that he did, and I see no reason to doubt it; for I think it has been clearly proven to be within the domain of nature, and probably he appeared to thousands, of which we have no record. Nevertheless, the literal reading of these incidents has had its day. In the march of mind, the class of Christians who require these marvellous appliances addressed to their sensuous nature on which to build their faith, are falling into the rear—their time is past and passing. The Scriptures now address the higher attributes of man. Doubtless there is a hidden moral in these allegorical histories which another age will unfold.

We have the miracle of the stilling of the tempest to consider, related by the first three evangelists (Matt. viii. 23, Mark iv. 35, Luke viii. 22). As a literal incident, this taxes the credulity more than any other of the miracles, being the greatest evidence of a superhuman power; in fact, it may well be classed supernatural, justifying the remarks of his disciples, who said: "What manner of man is this, that even the sea and winds obey him?" We have seen the sea used as a symbol of the peoples, the ship as the church. We must see how the word wind is used Scripturally. The Hebrews had four different words for the four winds from the different points of the compass; each has a

typical significance ; but the word that applies here by analogy with the Hebrew is ר ו ח, rendered breath, Spirit of God, wind. It is used metaphorically, to a great extent. By turning to the allegory of the flood, we find, after it was over (Gen. viii. 1), "God made a *wind* to pass over the earth, and the waters assuaged." This describes a spiritual dearth, for the flood of waters was a great descent of the Spirit, followed by a cessation of it in the sixth day. And so, in this instance, the wind indicates a spiritual famine which frightened the disciples ; whereupon Jesus speaks of their lack of faith—which is an incident of a spiritual drought. I doubt if this is intended to teach anything beyond prophetic history.

The last miracle that will be treated of, is that of the fruitless fig-tree. It does not purport to be a barren tree, but fruitless at the time Jesus passed it. The long dissertations written on this event, explaining how and why Jesus evinced such a temper towards an irresponsible thing—some holding it to be caused by irritation, others that he was hungry and disappointed—and the various efforts to reconcile such unlikely and disproportionate motives, are among the curiosities of Biblical literature.

It occurred during the last visit of Jesus to Jerusalem. He had been into the temple and cleansed it of the traders, etc., and in the evening he went to Bethany and lodged there. In the morning, as he returned to the city, he hungered, and seeing the fig-tree with leaves and no fruit, said, "Let no fruit grow on thee henceforward for ever," and presently the tree withered away. This is Matthew's account (xxi., 18). Mark has

the details slightly different (xi., 11); he entered the temple, "and looked around about upon all things; and now the even-tide was come, he went out unto Bethany with the twelve." And on the morrow, when they were come from Bethany, he was hungry; and seeing a fig-tree afar off, having leaves, he came if haply he might find something thereon. When he came to it he found nothing but leaves, for the time of figs was not *yet*. And Jesus *answered and said unto it*: "No man eat fruit of thee hereafter forever." Then Jesus went into the temple and cast out them that sold, etc. I conceive it impossible that this was written for the purpose of its being read as a literal miracle. Mark tells us Jesus *answered* the fig-tree, but he does not tell us what the fig-tree had said. Assuming that the writers of these Gospels were not simpletons, we must believe the story an allegory or parable, told after the manner of the times. It is written in the same style as the *parable* of the fig-tree, only to this, the word parable is not added, as it was too evidently one to need it. From the two statements, we perceive that Jesus examined the temple (the church of the fifth day). The time of figs was not yet come; he judged and abrogated the Mosaic institution, and went to Bethany, the *house of grace and mercy*, which are the elements on which the Christian church is founded. The fig-tree, as a church symbol, has been alluded to; it is a frequent one in the Bible. In the beginning, Adam and Eve used fig-leaves to cover their nakedness—Gen. iii., 7. Or, if the passage was translated as it might be, to give its real significance, it would probably tell us that, Adam and Eve perceiving they had nakedness (of light and doctrine),

the symbol of a fig-tree is used to express that which they only looked forward to with hope. In Judges ix., 10, there is a story of trees in council, and they called the fig-tree, among others, to come and reign over them. Jeremiah, prophesying the fall of the Mosaic dispensation (viii., 13), says: "I will surely consume them, saith the Lord." There shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade, and the things that I have given them shall pass away from them."

This story of the fig-tree records the fulfilment of that prophecy. The fig-tree represented the last or fifth day of the church. *The even-tide* had come; the judgment was upon it, and it needed but a few more acts in the drama to its consummation.

These miracles record the history of the passage, as it were, of Christ from the old to a new dispensation—the third and last, as three is a complete and completing number—the Adamic, the Israelitish or Mosaic, and the Christian, consuming two days each. And then the Sabbath and resurrection, when Christ comes again in the spirit, and forms the spiritual church.

CHAPTER XIV.

THIRD AND LAST PASSOVER.

THE first three Gospels do not inform us that Jesus, at the last passover, had already been thrice to Jerusalem. They, on the contrary, specifically relate but one trip, and that the last one. He had not been to all the previous passovers during his ministry, for it was at the time of the second that he fed the multitude in Galilee, and the reader might infer from them that this was his first trip.

Those who write for the purpose of discrediting this testimony, and to seek apparent contradictions, lay much stress on this, as John clearly shows the three previous expeditions. But, as before remarked, these histories are not intended to be cumulative, and they are only so when the repetition of an incident becomes necessary as a part of the narrative to be unfolded by the particular writer. Hence some things are repeated verbatim, some with palpable variations, and of such a glaring character that they evince the absence of either accident or ignorance; being such as to preclude the idea of an intelligent man copying from his predecessor, they are manifestly so diverging or omitting matter. And on the theory that one mind inspired all four (the true one), it is still more difficult to sustain the idea that one Gospel repeats the story of the other,

except as above stated. Hence we can but infer that in their more hidden or allegorical sense they cover things, which to express, this divergence becomes necessary.

This is more particularly apparent in the Gospel of John, whose office seems to belong more to the spiritual world, and the things detailed by him are therefore not of the natural world. Throughout this book Jesus speaks as from the inner man—"the Son of man." And he is in the spiritual world—hence what is said in this Gospel is from that point of view, and vary in appearance from the others; nevertheless many of the incidents are alike so far as one is but the external covering of the other. In this journey to Jerusalem we may perceive this characteristic. They are distinctly narrated in John; but the *Jerusalem* has a deeper significance than the material city, the one being told under the figure of the other. Jesus had been at one passover there, also to a feast of tabernacles in the succeeding year, 4194; again at that feast in 4195, and then, for the fourth time in the city, he was at the passover now under discussion in the spring of 4196.

Matt. xxi., I, states: "And when they drew nigh unto Jerusalem and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you and straightway ye shall find an ass tied and a colt with her; loose them and bring them unto me." While Mark and Luke say: "When they come nigh unto Jerusalem, unto Bethphage and Bethany, he sent his two disciples and said, Ye shall find a colt tied, whereon never man sat, loose him and bring him (Mark xi., 1,

Luke xix., 29). Here is a decided discrepancy—immaterial historically, to be sure—which critics have scanned very freely; yet I think we shall find a purpose in it.

I have already remarked the fallacy of quoting Scripture without a scrutinizing study of the context, and, in fact, of the general use of the particular words of the composer. This was seen in the use of the word "virgin," as used by Isaiah. Now Matthew refers this matter to a fulfilment of a prophecy of Zechariah, respecting the ass and colt, etc. That prophet (ch. xiv., 4) foretells the coming of the Messiah to *Jerusalem.*

The reader must bear in mind that when a prophet is writing, it is of spiritual things—for he is, as it were, in the spirit; that is to say, it is his *inner man* that speaks, and that is in the spiritual world, and sees things only in that world, for his natural senses are entranced or partially asleep—insulated we may say. And the reason why they appear to refer to natural things and correspond to natural objects, is because all things in the natural world are but the ultimations of like things in the spiritual, whence they all originate, just as every act in a man's lifetime has its invisible origin in thought. Zechariah likewise says in the 4th verse, as translated: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, *and there shall be* a very great valley, and half of the mountain shall remove towards the north and half of it towards the south." From this language we may learn

that the term *Mount of Olives* has a greater significance than a mere hill at Jerusalem, which meaning can be easily gathered from the original etymology of the word. The meaning of the above passage and into which language it might be rendered with correctness, would be: "And his feet shall stand in that day (meaning the sixth day) upon the Mount of Olives (meaning in an elevated state of brightness), which is in the face of Jerusalem on the east (meaning preceding), and the mount of Olives shall divide in the midst from the sunrising to the sea, a very great valley (meaning where waters flow), half to the north and half to the south." We have had occasions to speak of the olive tree, but this is the only mention of the mount of Olives in the Old Testament. I have shown that a mountain signifies an elevated state, and the word Olives זֵיתִים *zithim*, comes from the idea of shining, as when covered with oil—hence anointing with oil produces brightness. The word translated east is קֶדֶם *kedem*, the front, or *before*—hence the east, for the progress of the religion of the Bible is from east to west; therefore the east is always *before*. And so the valley which is made by the dividing of the mountain runs from east to west, and is called a valley because it is a place where the *waters* run. We have already seen the waters typifying the spirit of the church, or the men with the Spirit of God. Hence, this runs direct to Jerusalem.

To illustrate more fully the metaphorical use of the word *zith*—olive—I will refer to a few instances of its use. When the dove returned to the ark he had an olive leaf in his mouth. When Solomon built the temple, he made two cherubim of the olive tree for the

oracles (1 Kings, vi., 23); and the doors were made of olive wood. Hosea xiv., 6, speaking of the return of Israel to God, says: "His beauty shall be as the olive tree." Thus it becomes evident that the olive is a symbol designating the entrance to heaven—that is, a state approaching the heavenly.

We have likewise, in Zechariah ix., 9, the allusion to the ass referred to by Matthew, thus: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold thy king cometh unto thee; he is righteous, he being *salvation;* afflicted, and riding upon an ass (*i. e.*, the *red* or adamic fermentation), upon a young ass, (*i. e.*, the heat), the foal of an ass (*i. e.*, slowly to perpetuity)." This probably designates but one animal, not before used, of unmixed blood—that is, not a mule colt. This principle was typified in the Jewish sacrifices, which were of animals of the first year, without blemish. So when the ark was brought from the house of Abinadab, on the hill, where it had been twenty years, and David had it deposited in the tabernacle, it was carried on a new cart (2 Saml., vi., 3); and it was also carried on a new cart, with two milch kine, on which had been no yoke, and their calves with them. Of course, this is not literally true, for that would be the way to get the cart upset and the ark broken. Therefore, these figures are symbols of other ideas. The ark was typical of Christ, and its carriage on *a new cart* signified the beginning of a new order of things in the church, the fifth day. The riding of Jesus on an ass that had never been used, likewise signifies a new dispensation, the opening of the sixth day. This principle is in keeping with the precept of Jesus, not to put

new wine into old bottles. The old becomes darkened and destroyed; the truth becomes perverted by it; hence, all the implements used to symbolize the new are pure and unused.

Therefore, when Jesus, on the Mount of Olives, was going into Jerusalem, he was consummating the formation of the sixth dispensation in the church; hence the ass was of the same character, having none of the dead influences of the past days. This view is further exemplified by the other words of the prophecy of Zechariah, which tells the overthrow and end of the fifth day, thus (verse 10): "And I will cut off the chariot from Ephraim and the horse from Jerusalem." Before we return to the Gospels, let us endeavor to see why he rode on an *ass*. It is usually said by commentators that it was indicative of humility; but this reason is woven from the imagination formed on modern circumstances; for, so far as the animal was concerned, it was not a feature of plebeian life to ride him—yet the word rendered *lowly* is, by Matthew, rendered *meek*. I have frequently spoken of the paucity of the Hebrew; hence the flexibility of its words, and the many renderings a sentence is sometimes susceptible of. This is applicable to the passage in Zechariah under review. The word *hamor*, ass, embodies the idea to boil, to ferment, *foaming as the sea;* hence *red*, or red countenance, and the ass is red—hence he is called *hamor*. Therefore, metaphorically speaking, Jesus rode into Jerusalem as on a fermentation or swell of the sea—the sea, as elsewhere, symbolizing the Spirit of God as developed in the church. Then, again, the words rendered "a colt, the foal of an ass," is rather arbitrary.

In analogy with this, we read in Gen. xlix. 11: "Binding his foal unto the vine, and his ass's colt to the choice vine"—here the latter designation of *ass* is used. This prophecy refers to the point in question, as it was spoken of Judah; the verse, however, has a most liberal and latitudinous translation. But in the 14th verse, when speaking of Issachur, we read: "A strong ass crouching down between two burdens." The word *hamor* is used. The verse should read: "Issachur, strong as an ass, lies between the folds." From a review of these extracts, I am satisfied that like many other Hebrew words, the true significance of them was confounded at Babel, and only the external meaning was retained by the Jews. However much this may explain the words used, yet we have the passage in Matthew differing both from Mark and Luke, and the original which he quotes from Zechariah, as to the number of asses on which he rode, or which he sent for. The quotation in Matthew would leave the inference that there were two (verse 5); but the original teaches us that the *and* is but explanatory, connecting the sentence, saying that the ass was an ass's colt. In the literal reading there is a discrepancy between the writers, and it would be a work of supererogation to attempt to reconcile them in that teaching. There is but one way for literalists to treat it honestly. That is, to say that either Matthew, Mark, and Luke, make an erroneous statement, probably a misapprehension of the passage in Zechariah by Matthew; or, as Strauss argues, that the two latter evangelists, copying from Matthew, thought the two to be erroneous, and therefore took the liberty of changing the in-

cident. This undoubtedly is a common-sense view to be taken of it, if we regard these writers simply as historians, and the matter literal occurrences; but if we take this position, how can we place reliance on any of it? But if, on the contrary, the writers are inspired, even if not plenarily, and the matter is Scripture, which is not literal history, but spiritual things dressed in allegory, in connection with plain narrative, then we may look elsewhere for a solution of the difficulty.

I cannot agree with Strauss, that the error arose from a misapprehension of the passage by Matthew, which he quotes from the prophet; for although there may be difficulties in it, it does not lie in the question of the number of animals, for it is evident the word *and* does not intend to multiply the animals. Moreover, Matthew must have been at home with the Hebrew Scriptures, for the evidence is quite conclusive that his Gospel was written in Hebrew and this probably a translation into Greek from it. That does not seem tenable; therefore in the allegory alone can we reconcile it and bring out a meaning. Matthew, above the other evangelists, quotes the prophets. His Gospel forms more palpably than the others a connecting link between the past and new dispensation. By quoting the prophets he shows how the sixth day is but a continuation of the church begun in Adam. And although Matthew as an inspired writer may not have fully understood all that he wrote except at the time of illumination when writing, for when he had ceased he relapsed into his natural man, and may not have seen the full meaning of the things he had written without a recurrence of the inspired

state, for the material may not be subject to intellectual memory like the things therein received which enter through the portals of the perceptive faculties. But being received into the mind through the organs of spiritual reception, they are only recalled through the same, until, as sometimes happens, they pass into the external mind and become knowledge. This theory applies to Matthew, but not to his knowledge of Hebrew, which was an external acquirement. Therefore, when Matthew says he rode on an ass and the foal of an ass, the one animal symbolizes things of the fifth day and the colt the new things of the sixth, about dawning with Jesus.

We will look into the Scriptures now, with a view of finding the use of this symbol, which was frequent. In Gen. xxii., 3, we find that "Abraham rose up early in the morning and saddled his ass (hamer) and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up and went unto the place of which God had told him. Then, *on the third day*, Abraham lifted up his eyes and *saw the place afar off*." Isaac carried the wood of the offering and said: "My father (abbi), and he said, Behold me, my son, and he (Isaac) said, Behold the fire and the wood, but where is the lamb?" etc. And at last they reached the place and called it "*Jehovah-jireh*, as it is said this day, *In the mount of the Lord it shall be seen*" (verse 14). The word jireh signifies reverence, fear, piety, and not "*seen or provide*," as may be inferred from some marginal readings. That is taken from the last words of the verse, which are prophetic of a like scene in the sixth day. The place Abraham reached on

the ass was precisely the same that Jesus reached on his. When Abraham was there it was called *Salem;* he then called it Jehovah-jireh. Salem means peace, and jireh, piety, veneration. The two names were then combined and formed the word Jerusalem, the foundation of peace. When Isaac saw the preparations for a sacrifice, he said: "My father (abbi)," and the father answered, "Behold me." And when Jesus first saw the cross in prospect, he said: "*Abba*, father" (Mark xiv., 36), being the first use of that appellative toward God; that is to say, in the sixth day it was first used. Abraham from the third day saw it and the place *afar off*—saw to the sixth day, hence Jesus said: "Abraham rejoiced to see my day" (John viii., 56).

Mark and Luke tell us that Jesus sent two of his disciples for the ass. And Mark says they found the colt tied where two ways met. And Abraham took with him two young men. The place where two ways met was, doubtless, where the two divisions of the fifth day—Judah and Samaria—coalesced; and from their elements came Jesus, the founder of the sixth day. Ephraim (Joseph) and Judah head the two divisions. The ass's colt is used as a symbol very frequently. We have noticed Jacob's use of it when prophesying the future of Judah, "binding his foal to a vine," etc. There is no word more frequently used as a type than this of *vine*, as symbolizing the church; and in Gen. xl., 9, we have a peculiar illustration of it.

When Joseph was in prison, Pharaoh's chief of the butlers had a dream, which Joseph interpreted. It was thus: "Behold a vine before me, and in the vine three shoots," etc. Joseph said, the three shoots are three

days. "Yet within three days will Pharaoh lift up thine head, and restore thee unto thy place. And thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler (cup-bearer); but remember me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me to Pharaoh, and bring me out of this house." When the chief of the bakers heard this, he likewise had a dream to interpret. He had three white baskets on his head, and in the uppermost basket all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon his head." The interpretation of this was: "The three baskets are three days. Yet within three days shall Pharaoh lift thy head (office) from thee to the most high, and hang thee (a *sign*) upon a tree (crucify thee) for a sign; and the birds shall devour thy flesh from off thee"—or, the covering, thy body, shall be consumed *in* thy ascent. Verse 20: "And it came to pass in the third day, Pharaoh's birth-day, that he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants"—which I would read thus: "And it came to pass in the third day, the day of bringing forth this Pharaoh, that he made a feast (a great *drinking*) to all his servants (to all his work), and lifted the head of the chief of the cup-bearers, and the head of the chief of the bakers, in the midst of his work."

To explain this difference of translation, I must remark that many of the words, as translated in the Bible, have the remote derivative meanings; whereas the fundamental sense of the words gives us the true meaning, from which the allegory may be seen. The

word *lifted*, as here used, has a moral sense, not physical—as elevating the soul; and the word *head* means the highest, as Jesus is the head of the church. "Hanging upon a tree" and crucifying are synonimous terms. In the received translation, there is a Hebrew word omitted, which I render *a sign*.

I will now look at the significance of the persons. The word Pharaoh, in Egyptian, means king. It is quite probable, however, that the word was derived from the Hebrew, and comes from the word פָּרַע *phary*, to make naked, to uncover, or to be unbridled and unruly, also a prince or leader. There is no doubt, however, but he symbolizes the god of this world as opposed to the God of heaven. The chief of the cupbearers, מַשְׁקֶה *mesheker*, cupbearer, is from the idea of possession, to hold, to possess. Hence he represents the natural man attending the world's king. The word baker, is אָפָה *apha*. In Lev. xxiv., 5, this word is used, where *twelve* cakes are to be baked. It also has an affinity with the idea of *breathing*. We know who was the bread of life, and the breath of life; hence the baker symbolizes the spiritual man, the second Adam.

Joseph was in prison with these men; this was in the third day, for it was before Israel went into Egypt; hence in three days both these men were to be restored, which they were in the sixth day; but the chief of the bakers was crucified, or hung upon a tree, and the cupbearer, was replaced in power, with Pharaoh the world's king. Joseph had asked this person to remember him when he was restored, but he remembered not Joseph, for the church relapsed completely into the world of selfishness and Pharaoh.

This is a long digression on the symbolism of a vine. We must now return to the subject.

In Judges x., 4, we read: "Jair had thirty sons that rode on thirty ass-colts, and they had thirty cities." The ass was a beast of burden used for transportation; hence the colt, being undefiled by usage, typifies the progress of the church. Jair means enlightenment from the primary idea of light. Now this is a symbolic prophecy. The thirty sons stand for men; a man typifies a generation, which is, as already shown, forty years, and this would make a period of twelve hundred years, thus 40×30=1200, and this represents church progress on ass-colts. Jair's year was 2994 (see Chronology)—2994+1200=4194—the first year of the ministry of Jesus at Jerusalem, when the *light* began to shine, that came from Jair, with thirty sons on thirty ass-colts. In Job xi., 12, a verse is translated "for vain man would be wise, though man be born like a wild ass's colt." Here the sense is lost in a bad translation, for two different words are rendered *man*, which have a different meaning. It should read, "for man (*ish*) is empty, and wanteth understanding, but *like* a wild ass's colt Adam (man) is born. Here we see the spiritual man allied to the symbol, ass's colt. Abdon had forty sons and thirty sons sons that rode on seventy ass-colts.—Judges xii., 14.

We may now ask, why is the symbol used? The answer I think may be found in the etymology of the words עַיִר פֶּרֶא wild ass's colt. The word עַיִר (ass's colt) likewise stands for city, as it was written before the pointed Hebrew was used; and the Biblical cities are all symbols of heavenly states. It likewise

means a watcher or angel, and is so rendered in Daniel. The other word פָּרָא *phara*, means to bear, as to bear fruit, and these ideas point to the Christian dispensation.

The principle of duality is seen in the two men with Abraham, and the two disciples Jesus sent for the ass —the *two ways*, where the ass was tied.

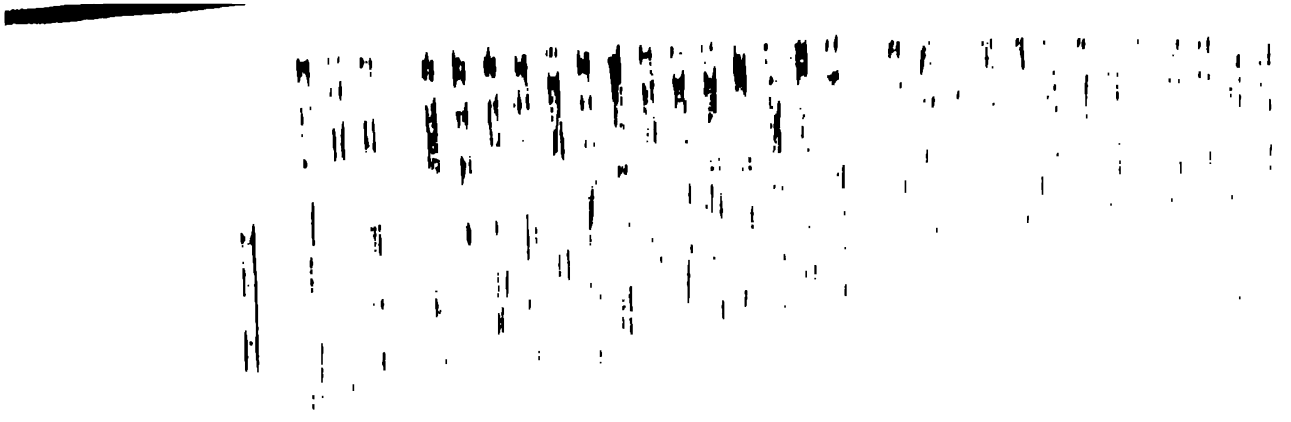
With these few indications of the import of the surroundings of this journey of Jesus, which I give for the reader to *think from*, we will now stop at Bethany, that "house of the grace of God," and note its inmates, for it was here that Jesus spent his last winter, here he raised Lazarus from the dead, and here centre those beautiful creations, Mary and Martha.

I think there is a feature in Hebrew philology which has been in a great measure, if not entirely, overlooked; and that is the practice of inverting words, and this, too, is apposite to the character and office of the Hebrew language—it being the vehicle of the ethics of the church, embodying all great truths known to man. In the philosophy of those ethics we find that truth in the possession of the sinful becomes inverted and is given to express its opposite, as when the sun is withdrawn, darkness takes the place of light; so when the *word*, which is the essence of the Lord, is taken away, falsehood alone follows, and then insanity—and a peculiar insanity, for its victims regard the receivers of the true light as insane, having a blind idea to that effect. This insanity is not that which results directly from physical, but from moral disease; therefore, all great discoverers of truths, all true reformers are persecuted, and Jesus the Christ was crucified. These principles were sug-

gested by the Marys of the New Testament. I have dwelt much on the significance of names, and these are worthy of attention. We have Mary the mother of Jesus of Nazareth, Mary Magdalene, and Mary and Martha of Bethany. Of Nazareth I have treated as the *Timnath-serah* or *heres* of the Old Testament.

Here was Jesus at the place of grace and beauty at the entrance of *Jerusalem*. There, however, was Martha, which name is probably the same as the Hebrew Maroth, meaning bitterness. In Micah i, 12, where this name is found, we read: "Although the inhabitant of Maroth waited for good, yet evil came down from the Lord to the gate of Jerusalem." This is *Lowth's* translation (Notes), who also says that Grotius understands by Maroth—Ramoth, a plural form of *Ramah*. There is a touch of bitterness in the words of Luke x, 40: "But Martha was cumbered about much serving, and came to him and said, Lord dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she help me," etc., etc., Mary, or מָרָח Marah, is from the same root as Martha or *Maroth;* מר *myrrh* is likewise from the same, which is מָרַר. These words have a prevailing significance in the church of the sixth day, Mary, Martha, and myrrh, as one of the sweet and bitter anointing herbs. While in the fifth day, the dominant word was Ramah, or רמה, the same letters, with the *R* and the *M* transposed, and this means height, high place; and from the same root רום *rume*, comes מָרוֹם *marom*, meaning altitude, height, elevation. There is also the waters of Merom (Josh. xi., 5). I think, therefore, that these words, Mary and Ramah, are the same, transposed, and with

the same significance. Ramah was a town in Benjamin, and so was Bethany, the town of Mary; doubtless it was geographically the same spot. Here Samuel, the founder of the church of the fifth day, was born, and Eusebius considered Ramah the Arimathea of Joseph, the timid disciple. It is noted in prophecy, from Jeremiah xxxi., 15, quoted by Matt. ii., 18, where we have: "In Ramah was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted, because they were not." This slightly differs from the original in Jeremiah, but the sense is the same. It was doubtless Matthew's office to continue the confusion of the language, for the day for the light and truth had not yet come—yet this is so written to be true as far as it goes; but it does not disclose the gist of the passage, which may be rendered thus: "A voice in Ramah was heard, a lament, a weeping of the bitternesses (*i.e.*, the Marahs or Marys), Rachel from weeping over her sons, refusing her to the *Comforter* with her sons, as not for us." This is the weeping of the church, Ephraim and Benjamin, over the refusal to receive the Comforter. Matthew refers this to the murder of the infants at Bethlehem, which story he repeats in metaphor. The slaying the children refers to the Hebrew *begotten son, the brought forth*—which I have already spoken of, all of whom personify the one—the Christ. Isaac being the first-born after the flood—Herod represents the principle that slays him. Doubtless his name comes from, or is applied from its affinity to, the Hebrew word *harad*, to tremble, to fear; so when Isaac found he had cut off his first-born and blessed Jacob, he trembled (*hared*)



surface of the Bible—but when viewed in its proper bearing, the reader will find a different idea in it. For a full understanding and appreciation of this part of the history, we must look into the 11th of Zechariah, where it is prefigured—an insight into this will give us much light on the other. This chapter, moreover, exemplifies the use of several of the symbols of which I have treated. The writer is speaking of the end of the Israelitish or Abrahamic dispensations, and the inception of the next or Christian. He begins, "Open thy doors, O Lebanon, that the fire may devour thy cedars." Lebanon means *white*, to purify—hence symbolizes the *inner or true* church of that day, the 4th and 5th. "Howl, fir-tree, for the cedar is fallen. Howl, O ye oaks of Bashan." The trees, as heretofore stated, represent the church on earth—as among men. "A voice of the howling of shepherds, for their glory is spoiled." The text proceeds to narrate the delinquency of the shepherds—that is, the earthly church and her instruments. In the 7th verse he says: "And I took unto me two staves, the one I called Beauty, נעם, *Naam*. This word the reader may remember in connection with the "widow of Nain. "And the other I called Bands (possessions) and I fed the flock." "Three shepherds also I cut off in one month, and my spirit was withdrawn from them, and their spirit loathed to entreat me." "Then said I, I will not feed you; that, that dieth, let it die," etc., etc. This verse is not clearly translated, but refers to the ruins of these churches. Then the 10th verse reads: "And I took my staff Beauty and cut it asunder, that I might break my covenant which I had made with all the people (nations

or tribes), and it was broken in that day." "So the poor of the flock that waited upon me knew that it was the word of the Lord." That is, the disciples of Christ were only the poor of the church. "And I said unto them, if ye think good, give my price, and if not forbear. So they weighed for my price thirty pieces of silver." "And the Lord said unto me, cast it unto the potter, a goodly price, that I was prized at by them; and I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then I cut asunder mine other (the second) staff, Band, that I might break the brotherhood between Judah and Israel." We continue (15th verse): "Take unto thee yet the instruments of a foolish shepherd, for lo, I will raise a shepherd in the land," etc., etc. This, of course, refers to the shepherd of the new church—Christ. We here have five shepherds, or churches, cut off. The Beauty, or *Naam*, that represented the first church, as Lamech's daughter was named Naamah, and the church, *Bands*, refers to the Noahtic day, for the word means pilots or shipmen, and the feature of that day was their nautical trip. The Abramic day and the Israelitish church, of the fourth and fifth days, make the other three, cut off in one month, that is, in a space of thirty years.

In Isaiah iv., 2, we read of the church of Beauty, also; but another beauty. It refers to the church of the seventh day, and says: "In that day seven women shall be bound to one man, saying, We will eat our own bread, and wear our own apparel, only let thy name be called upon us to take away our reproach." Here are the seven days of the church symbolized by "*women*," to come under the name of Christ. "And in that day the

branch, or staff, shall be beautiful and glorious." Here in the 10th verse, he speaks of his price, and says: "They prized him at thirty pieces." In Matthew xxvi., 14, we find that Judas went to the chief priests to have him priced; Mark and Luke concur in this. The betrayal of Jesus, the Christ, was the betrayal of the church of the sixth day; hence it assumes a feminine form, as the church is always symbolized by a woman. Moreover, Christ, in himself, symbolized both the bride and the bridegroom, for he was the second Adam, who, when he was created, we are told, "male and female created He them" (Gen. 1., 26). Now the peculiar vows provided for in Leviticus all have reference to the Messiah, as the whole church was but a tree that was to bear that particular fruit. Turning to Leviticus xxvii., 3–5, we find the estimation put by the priests on a male from twenty to sixty, was fifty shekels (verse 3). That on a female, *thirty shekels*, or pieces of silver; the terms being used synonymously. The estimation on a youth of from five to twenty was twenty pieces. Hence, the priests estimated Jesus at the female price of thirty shekels, for his years were between twenty and sixty. This is the symbolic sense. It is further exemplified by the story of Joseph; he was sold for twenty pieces, his age being seventeen (Gen. xxxvii., 2 and 28). They sold him to the *Ishmaelites*, that is, they transferred him to another division of the church. We next read in Matt. xxvii., 3, that Judas, having repented, brought the thirty pieces back to the chief priests, and he cast down the thirty pieces of silver in the temple, and went and hanged himself. With the pieces, the chief priests and elders bought the

potter's field, saying it was unlawful to put them into the treasury, being the price of blood. This is referred by Matthew to the prophet Jeremy (instead of Zechariah). "And they took the thirty pieces of silver, the price of him that was valued (or whom they bought of the children of Israel), and gave them for the potter's field." We will again turn to Zechariah xi., 13, which reads: "And Jehovah said unto me, 'cast it unto the potter.'" The word potter is יוֹצֵר *jozer*, from the verb יָצַר *jazer*, to form, to fashion, to make, applied to God as the creator, as in Gen. ii., 19: "And the Lord God *formed* out of the ground every beast of the field." In Isaiah xliii., 1, and xliv., 2 and 24, the word *jozer*, applies to God, and hence there the potter is called *God*. "A goodly price that I was prized at of them," and "I took the thirty pieces of silver, and cast them to the potter in the *house of the Lord*." I do not think the words "a goodly price" are satirical, nor is it translated so as to give the correct idea, though in one sense, correctly done. The idea seems, that, as these prices by estimation were paid to the Lord, after receiving the money, Judas returned it to the treasury of the Lord, hence to the potter, who was the Lord. The *dressing* as it were of the story in Matthew, is such as is necessary to make the symbolic style complete in its natural details.

With regard to the reference by Matthew to Jeremy the prophet, instead of Zechariah, I have a word to say (xxvii., 9). Strauss, with an air of triumph, greedily seizes hold of this point, as a mistake of Matthew. If such writers would give a quarter of the labor and brains to an endeavor to reconcile these apparent con-

tradictions, and get the truth, that they do to find and expose them, they would do better, and answer a more honest purpose. It is possible that the writer of Matthew misquoted, but very improbable. By comparing the quotation in Matthew, with that in Zechariah, it will be easily seen, that although they have some of the same matter in them, and evidently refer to the same incident, one is not an intelligent quotation from the other. But Matthew does quote, and from Jeremy the prophet. It is well known that there are many books, both of the Scripture, and some that were deemed apocryphal, that have been lost. Now, St. Jerome expressly affirms that he read this in an apocryphal book of the prophet Jeremy, which statement may be confirmed by several quotations in the books of Maccabees (not in the canonical Jeremiah), as in 2 Maccabees ii., 1, 5, 7, and xv., 15—*Douay.* Moreover, the three last chapters of Zechariah have been attributed to Jeremiah; but this is bare conjecture, and very improbable—see Whitby and Lowman's Notes to Matthew xxvii., 9. There is more respecting the disposition of the thirty pieces, by the *potter.* Matthew says they bought a field to bury strangers in, and it was called "the field of blood," or, as defined in the *Acts* i., 19, *Aceldama.* This is doubtless a combination of two Hebrew words, somewhat corrupted, שָׂדֶה *sadeh,* a field, and דָּם *dam* blood—the latter being derived from אָדַם *Adam,* to be *red*; hence the reader need not use much imagination to see in this the "field of Adam." Christ was the second Adam, and this estimation, and redemption, symbolizes the field or church of the second Adam, purchased by the act of Judas. It is called the

field of blood, and properly, for Jesus said: "I come not to bring peace into the world, but a sword," knowing that through blood alone would his precepts overcome the kingdom of the adversary. Yet from all the blood that has been shed the "quickening spirit" has been perceived to be the result.

With regard to the motives that prompted Judas, there have been many opinions expressed. But he was the instrument of the Scriptural programme, which Jesus read thoroughly, even to the most minute features of his betrayal and crucifixion. He gives us the reason why Judas did it, and shows that it was not avarice; he says, "Satan entered into him." Then said Jesus: "That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him; for some thought, because Judas had the bag, that Jesus had said unto him, Buy that we have need of against the feast, or that he should give something to the poor." The words "Satan entering into him," do not mean that an evil thought of his own then suddenly controlled him, but that an evil being (spirit), an agent of the adversary (Satan), entered into and possessed him—a phenomenon explained in the chapter on Psychology; this being done in the course of the fulfilment of Scripture, the will and mind of Judas being then controlled by another person. The negative may be inferred from the above extract, in connection with John xiii., 27–29, whether the "*carrying the bag*" sustains the idea of avarice being the motive. We may likewise see in this statement that the eleven were ignorant of the design of Judas, as they were (so far as the Gospel history reaches) also of the act. And this explains why Peter,

his father, says nothing on the subject. Undoubtedly it soon transpired, as we may gather from the Acts.

We now come to the last supper, in relation to which there seems to me to have been a most unfortunate blindness as to certain chronological matters on the part of commentators, which has given the arguments of skeptics a decided advantage, who assert that the Gospels disagree as to the time of this event. I think, however, there is no conflict whatever, but, on the contrary, an entire harmony, the error having grown from the fact of their different modes of expression.

We will collate what the Gospels really do say on the subject. Matt. xxvi., 17, begins thus: "Now the first (day) of the (feast of) unleavened bread, the disciples came to Jesus, saying unto him, where wilt thou that we prepare for thee to eat the passover?" And Jesus told them to go to the city and to tell a certain man that he would keep the passover at his house. And they did so, and made ready the passover; and when even was come, he sat down with the twelve. Mark xiv., 12, says: "And the first day of unleavened bread, when they sacrificed the passover, his disciples said unto him;" then he tells us that he sent *two* of his disciples to prepare it, being essentially the same as Matthew's statement. Luke xxii., 7, narrates it thus: "Then came the day of unleavened bread, when the passover must be killed." He tells us that it was Peter and John that were sent to prepare it, and adds: "There shall a man meet you, *bearing a pitcher of water;* follow him, and he shall show you a large upper room, furnished; there make ready." The day of the passover, or of unleavened bread, means evidently the period of

the feast, which was of several days. So far, there is no conflict of statement whatever. They state, in substance, that the day of unleavened bread was at hand; they prepared the passover, and in the evening Jesus and the twelve sat at supper.

The supposed difficulty comes from John's Gospel, where the opening of the twelfth chapter says: "Then Jesus, six days before the passover, came to Bethany," and they made him a supper, etc. This supper has already been considered, for here Mary anointed Jesus. In Mark xiv., 1, we find: "After two days was the passover and (feast) of unleavened bread." This was when he was at Bethany. In the twelfth verse he says: "And the first day of unleavened bread, when they sacrificed the passover"—one following the other. John xiii., opens with: "Now, before the feast of the passover, when Jesus knew that his hour had come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him," etc. Subsequently, in this chapter (verses 24–30), we have the story of Judas, indubitably connecting this meal with that of the other Gospels. To avoid this seeming difficulty, it has been held by some that this was another and different meal. The difficulty is this: this meal is reported as the passover, which was eaten on the fourteenth of the month Nisan; whereas Jesus was tried on the thirteenth, which was "the preparation day," as is evident from John xviii., 28, which reads: "Then led they Jesus from Caiaphas, unto the hall of judgment (Pilate's house), and it was early and

they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover." According to this, Jesus was on trial before the passover, having eaten the supper above referred to, which could not have been done on the fourteenth. For as we shall see, that day was the real passover, having been typified (*i. e.* always kept) annually from the year 2668. We must now analyze these statements and show their entire harmony. In Exodus xii., 2, we are told, that on the tenth of the month Abib—then the seventh month, for the year commenced about our September, and Abib was a spring month, the word meaning an ear of grain, a green ear—every head of a family was to take a lamb, and keep it up until the fourteenth, at even, when he killed it, and on the next day, or more properly that night, commenced a feast of unleavened bread, seven days from the fifteenth, and ending on the twenty-second, eating the unleavened bread from the evening of the fourteenth (Exod. xii., 18). Moses changed this month's position in the calendar from being the seventh to that of the first, and commenced the year from the tenth Nisan or Abib. The fourteenth day was the passover of the Lord, for on that night he brought them out of Egypt. The days commenced in the evening, for in Gen. i., we read: "the evening and morning were the first day." The *days* were then *dark*. So the year commenced in the fall, but at this passover Moses changed the beginning to the spring. Therefore, the first day of unleavened bread (as to the feast) is the tenth day of the month Nisan, when they took and put up the lamb, which they killed on the fourteenth.

We will now follow John's narrative. Jesus came to Bethany six days before the passover; they had a supper that evening (chap.xii.) This must have been the ninth day of the month, or the evening of the eighth, six days before the passover, which was the *night* of the fourteenth and fifteenth. On the next day, the tenth, he went up to Jerusalem. On this visit, the people met him and cried Hosanna, and strewed palm branches in his path. The palm was an emblem of the fifth-day church, because it descended from Tamar, the mother of Pharez, the progenitor of David the son Judah; and Tamar means palm tree.

At this time certain Greeks desired to see Jesus, and he told them: "The hour is come that the Son of man should be glorified," etc., etc. (verses 22 and 24); thus referring to his coming death, as the fruit of the *vine* which he represented. John's thirteenth chapter opens: "Now before the feast of the passover, when Jesus knew that his hour was come," etc., etc., "and supper being ended," etc. This is the supper taken *for*, not at, the passover, and the last that Jesus took. The next five chapters contain the teachings appertaining to this event. This must have been on the thirteenth. From thence he went over the brook Cedron, or the Kedron of the Old Testament, which like every other proper name has its significance; to cross it was to make things obscure, to darken. It means *turbid*; and when any of the idols of the Canaanites were thrown out or destroyed, they were thrown into this brook. When David fled, the nation mourned, and crossed the brook Kedron; and when the temple was cleansed, they threw the filth into it (2 Chron. xxix., 16.

He went to a garden—over the brook (John xviii. 1). Matthew and Mark say, he went to Gethsemane (xxvi., 36, and xiv., 32); while Luke says to the Mount of Olives, which is geographically the same. Gethsemane means the valley or press (or wine press) of oil; and the olive gives the same idea. Here it becomes evident that they had their supper on the thirteenth—for we are on the evening of his betrayal, and, as already shown, his trial was the next day, being the day of preparation; and nothing in either of the evangelists contradicts this position.

I will now show that Jesus did not take the passover, neither do the Gospels make any such assertion; but, on the contrary, they teach that he did not. The passover could only be eaten on the 14th; Jesus expired on the cross at the hour it should be eaten, fulfilling that which the passover typified. The disciples asked Jesus where they should celebrate it, supposing that they would eat it. *He knew otherwise.* They, therefore, in commemoration, took a supper together on the previous evening.

The word passover means, as the word expresses, to pass over from one state to another—likewise to spare, as the destroying angel spared those houses on whose doors the blood of the paschal lamb was seen. Exodus xii., 12, says: "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast, and against all the princes of Egypt I will execute judgment." Instead of "both man and beast," it reads "from Adam even unto the beasts"—specifying from the highest to the lowest of created beings Thus the passover represents a

judgment, or passage from one *land* (or state of man) to another and higher. So the crucifixion of Jesus was a like event, a passing to another church state—one from Egypt to Canaan, or bondage to freedom—the other from darkness to light. When Jesus said, "this is my body," and "this is my blood of the New Testament," the passover is referred to; for those on whose door the blood was sprinkled were spared, and those who accept the typical body and blood of Christ are likewise saved. And as in the judgment of the one the first-born were cut off, so the *first-born* of God, in the other, was cut off by the cross.

Immediately after giving the bread and wine as above, to symbolize his body and blood, he continues: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom." The words "fruit of the vine" has a double significance, as symbolizing the passover of the church—of which we have seen the *vine* so frequently used as a type—and likewise in its simple character as wine, the type when so used. And this, he says, he will not take until he takes it in heaven; but, instead, he gave a bit of bread and wine as a new symbol.

Now, this was not the way to eat the passover. In Exodus xii., 8–12, are the directions how the lamb was cooked, and how eaten; and none was to be left, or, if left, to be burned with fire; and it was to be eaten in haste; whereas at this supper there were several long discourses, and then they leisurely went, *before night*, to the Mount of Olives. There are no indications given of the paschal feast. Mark likewise tells us that

he said he would not eat and drink it again on earth, while Luke's statements are more explicit (xxii., 15): "I have heartily desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be *fulfilled* in the kingdom of God. And he took the cup, and gave thanks, and said: Take this and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come"—because he was the *fruit of the vine.* These passages show clearly to my mind that Jesus did not consider this supper the passover, but one taken previous to it, which is the foundation of the eucharist, subsequently followed. The two symbols differ. The first symbolized the judgment at the Crucifixion, when Jesus said, "Now is the world judged;" the other, the Ascension, which is the type of what is called the second coming of Christ.

The analogy and the relations of the Gospel narrative with the Old Testament, is strongly marked, about this period of the history; and there are yet several minor incidents connected with this visit to Jerusalem I will notice.

He sent *two* disciples into the city to prepare. We find these were Peter and John. And again, the two, so frequently used in Scripture, represents the two men in one—the natural and the spiritual man. Peter became the founder of the Roman or external church, while John waited or tarried until Jesus comes, and becomes the son or man of the spiritual church, at the second coming of Christ.

At this time, however, it is evident that the disciples were not aware of their own positions and offices, for they

were not all converted men, as may be seen from the conversation between the Lord and Peter (Luke xxii., 31): "And the Lord said, Simon, Simon, behold Satan hath desired you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not, and *when thou art converted*, strengthen thy brethren." Again, the sign by which Peter and John were to know the man they met, when they went to find a room for the passover, has a remarkable parallel in the Old Testament—it was by a pitcher of water (Luke xxii., 10). When Abraham was old, he wanted a wife for his son Isaac, and he called his chief servant and made him swear not to take a daughter of Canaan for his son (Gen. xxiv.); he was not to return, and an angel was to go before them. And they came to a well of water, and he prayed that he might know the one to choose by her coming with a pitcher for water, and giving them drink; and behold Rebekah came with her pitcher, and Rebekah became a mother of the church. And so, in that upper room, where they were led by the man with the pitcher, a new church was begotten.

One of the most remarkable incidents, generally considered a mere passing matter, is that of Jesus telling Peter that before the cock crowed he would thrice deny him. There is more in this than the prophecy of twenty-four or twelve hours; but the significance of the prophecy has been lost in the minor incident. This occurred on the evening of the thirteenth, at the supper (Matt. xxvi., 34 and 75), and before *daylight* the next day, we are told, Peter did deny him. Peter here represents his church, the first of the so-called Christian institutions, the head of which was Rome. Like

all the others, it began in the evening; and the morning is the beginning of the next church-day, which we have seen was in the times of the Reformation—the "cock-crow" is a synonym for morning. Now it is notorious that Rome not only denied Christ, but often blasphemed him before the morning. The Pope denied him when he exalted himself to be called God in one of the Maxims of Gregory VII. Again, the Pope's name was the only one to be named in the churches (10th Maxim), and he called himself *Pontifex Maximus*. But I will not insult the historical intelligence of the reader by amplifying this point. It will be somewhat illustrated, however, by the following incident: When Jesus was praying in the garden of Gethsemane, the disciples, Peter, and James, and John, were with him. To one side, as it were, Jesus told them to watch while he went apart and prayed; but they were heavy with slumber, and slept. And he came to them when asleep, and said to *Peter*, "What, could ye not watch with me *one hour?*" (Matt. xxvi., 40). He came the second time and found them again sleeping. "And again He left them the third time, and went away and prayed, saying the same words" (verse 44). "Then cometh he to his disciples and saith unto them, Sleep on now, and take rest; behold the hour is at hand, and the Son of man is betrayed into the hands of sinners" (verse 45).

These church days represent 840 years, the third of the cycle of 2520, as seen in the chronology and chapter on the Church; the day counted twelve hours, hence an hour is *seventy years* (John xi., 9). Three hours are 210 years—for it was three symbolic periods of an hour each that they slept on watch—add 210 to A. D. 33, and

we have A. D. 243; this being the period symbolized by these incidents. At this juncture, Mark relates an incident omitted by the others, very curious, and, taken literally, very ridiculous, if we may so speak, and of no interest worth detailing. Yet it is more ridiculous to suppose such matters would be gravely related in the Gospels without a deeper significance than that on the face of the story, which reads thus (Mark xiv., 51): "And they all forsook him and fled; and there followed him a certain young man, having a linen cloth cast about (*his*) naked (*body*), and the young men laid hold on him; and he left the linen cloth, and fled from them naked."

Heretofore we have seen among the symbolic concomitants of the church the begotten son, derived from the Hebrew verb יָלַד *Jalad*, to *bring forth*, and, apparently, the same more advanced, as a youth, spelled נַעַר *naar*. This expresses a young man and a young lion; doubtless this young man is of the same symbolic character, as is also the linen cloth cast about him. This was indicative of the sacerdotal character. The same word that expressed the linen likewise meant "*separation*"—it was בַּד *bad*. Thus we read of Samuel (1 Sam. ii., 18): "But Samuel ministered before the Lord, a child, נַעַר *naar*, girded with a linen בַּד (*bad*) ephod." David likewise wore this emblem. It marks the Nazarite separated to the Lord—this symbolizes the Christ, yet a youth, *as a church*, fleeing before the sinners. This flight is thus described in Revelation xii., 6: "And the woman fled into the wilderness, where she hath a place prepared of God," etc. "And her child was caught up unto God and his throne"

(ver. 5). This was at the period of the arrest, when Judas, the son of Simon Peter, came with his party to betray Jesus; which typifies the action of the church about the time above noted by the *three hours*, or A. D. 243. Then we find, before that century expired, Rome assumed a Babylonish supremacy, and relapsed into a mixture of corrupted Judaism and Paganism. Then the mother fled, and the son was caught up into heaven; but the *linen garment* was left behind. The church thus continued to use the linen garment, as shown in her ceremonies; but the real priest was not in it—they substituted one from Babylon.

About this time the Church of Rome was wrangling with the branches in Africa for supremacy—all these things are typified by the scenes at Gethsemane, where we read Jesus prayed, and sweated great drops of blood as it were (Luke xxii., 44). There has been a great deal of adverse criticism on the fact of Jesus praying for relief, and an angel coming to support him. All this, they say, was unworthy the character of the Lord. Strauss, as usual, complains that all four Gospels are not precisely alike—not that they conflict, but that they do not repeat each other's statements *verbatim*.

I have shown that the Gospel of John writes of, and from the stand-point of, the spiritual man, while the other three bear the same relations to the different phases of the natural man. And if Jesus was so exercised at the mere approach of death, they may well cavil and criticise, for this is all they can see in his immense emotions. Yet he did not fail the ordeal; his faith was equal to the emergency, and he abided the

will of the Father. Then why did God will him to die? On this question rests the whole theory of the vicarious atonement. We cannot probe the depths of infinite motives, yet subsequent centuries may bring them within the scope of human apprehension. This history may have already taught us that God uses no arbitrary action, but *time* alone develops the phases of humanity, and it works with mathematical precision. Certain events are necessary as food to work on and nourish the mind of man in the process of development, and one appears to have been the life, the trials, and crucifixion of Jesus, to illustrate that the "Son of man" in humanity must overcome, and the natural man be crucified, to attain that higher and more perfect state of life to fit him for a happy future.

Again we may ask, was it cruel that he should so die? I should say no, for no cruelty can come from the Father; it may only result from the action of man, and Jesus and the Father were above their reach. It was not cruel, because Jesus went to a higher state. Nor do I suppose that he had physical suffering in the transition, for a *sinless* man has such power over matter as to be able to overcome the ordinary pains that flesh is heir to; for it would seem that pain and disease are the results of sin, or violations of natural and moral law. We have the negative testimony to this effect in the life of Jesus: he was never ailing. This matter cannot be argued from illustration, for however sinless, to appearance, a man may be, he nevertheless has in him the taint from his progenitors. The sufferings of Jesus were mental and moral, and we are not left without some explanation of it. Luke xxii.,

40, tells us, that when he arrived at the Mount of Olives, he said to his disciples, "pray that ye enter not into temptation;" this is repeated in Matthew and Mark. It is not in John, for this appertains to the natural man alone. The word temptation, as ordinarily understood, gives but a faint idea of the meaning here. To be tempted, is usually supposed to mean, to be tried or enticed by the devil, which to humanity generally, is rather pleasant than otherwise. But this temptation is found in the Scriptures, in the Hebrew word מַסָּה *massah*, signifying, to be tried by God; tried by him as an agent, to ascertain your strength and worth; and it follows, that the higher the subject, the greater his office, the severer will be the temptation or trial. Hence Paul tells us, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Hebrews xii., 6). Now Jesus had been tried by the devil at the beginning of his administration on earth, for he was operating in his dominions; he is now tried by God, before finally entering into his. Who is being tried? the God, the supervising spirit that we have traced through the church from Adam? By no means—that is the trying power—no, but the man Jesus, in whom was humanized that spirit—the man born of earthly parents, we may say, *one of us.* This is the man who was tempted or tried, and the ordeal is commensurate with his exaltation. When tried of Satan, I described him as temporarily forsaken of the active support of the Father, and left to his virtues as a man, to overcome the evil influences and propensities of the flesh. And now he is again left to the strength alone of the natural man, as a son of Joseph and Mary; hence he says

in Matt. xxvii., 26 : "My God, my God, why hast thou forsaken me?" The same having been prophetically said in Psalms xxii., 1., thus : "My God, my God, why hast thou forsaken me, so far from my cry for help, my words of groaning?" But it is by no means death alone that disturbs his great soul. His death becomes a judgment in the spiritual world ; the millions of condemned are all before him in their agonies—a great revolution intervenes—their states change. Then, on the other side, the millions that await "under the altar," are to be remitted by this revolution ; hence his death becomes a remission of sins. These were all before him, and every evil power that could approach him, to give vent to their hatred, would do so ; yet he overcame it all, and met the ordeal. What could the mere passage of the river of death be to such a man as Jesus? I think they are simple indeed, who harp upon his fear of death ; but the millions of the past church, condemned through him to the second death, were on his shoulders.

We have now arrived at that portion of this history which typifies the church of the third century—the term of three hours of the slumbers of the three disciples. Jesus then came to them and said : "Sleep on, now, and take your rest, for the Son of man is betrayed into the hands of sinners. Rise, let us go ; behold the hour is at hand, and the Son of man is betrayed into the hands of sinners"—Matt. xxvi., 45. Mark the language, how well it applies to that which it is prophetic of. At this moment Judas, the son of Simon Peter (*i. e.*, Rome) betrayed Christ ; while Jesus and the three disciples left that church in the third century. When he

entered with the priest's party, he betrayed him with a kiss. This sign is not mentioned by John, because of the different character of his Gospel. But the other three, which were more essentially Hebraic in their system, all narrate it, with such difference of detail only as any three narrators would necessarily make. Supposing this sign to have originated in the Hebrew mind, we may look into the purport of the word and the act as found in the Hebraic system. Among the Hebrews, a kiss was a symbol of homage. It still had a more extended significance, for in Gen. xli., 40, the word occurs rendered thus by Gesenius: "Upon thy mouth shall all my people kiss"—that is, render homage. The James version reads: "According to thy word shall all my people be ruled"—showing that it means a sign of homage to a ruler. And when Rome betrayed Christ, none were more lavish in their lip-service, when it suited her purpose.

There are some trifling discrepancies in the statements of the different evangelists relative to the incidents of the betrayal, and the night at the court of the high priest, when Peter denied him; but none other than would naturally occur, under such exciting circumstances, of incidents related by different parties, if read as literal history, in which character alone the critics accept it. But when it is understood that these incidents are prophetic, and typify future events in the history of the betrayal of Christ by the successors of Peter at Rome, we may easily conceive that they will necessarily differ slightly in detail, for they refer to the different events of the church of that day.

One of these little incidents is worth noting. The

first two Gospels tell us that one of the disciples—necessarily one of the three—cut off an ear of the *servant of the high priest*—Matt. xxvi., 51. Luke and John tell us it was the *right* ear; and John says his name was Malchus, and that it was Peter who cut it off. In these apparently unessential details lie hidden important prophetic truths, without which the reader might think that these trifles were scarcely worth narrating. The name Malchus means kingdom, dominion, a word of Hebrew origin; hence, "*the high priest's kingdom.*" The right ear also has its significance; it marked the initiation into the priestly office. When Aaron and his sons (that is, the Aaronic priesthood) were consecrated, a ram was sacrificed, and the blood sprinkled on the tip of the right ear. This Moses did to Aaron. In this instance Peter cut off the ear, typifying that he destroyed the kingdom of the high priest, so that the Aaronic priesthood ceased, and from that time there was no true priesthood in the church. This refers to the third century—that is to say, the typical act occurs in that portion of the drama corresponding to the third century.

The original symbolism indicates, by the blood of the lamb sprinkled on the right ear of Aaron, that the high priest symbollically received "the adam," which is in the word *blood.*

Luke tells us that Jesus said, "suffer ye thus far," and ordered the sword to be put up, and touched the ear and healed it; while John has it: "Put up thy sword into the sheath; the cup which my Father hath given me, shall I not drink it?" This is is a sign that there was no legitimate priesthood from that time, of the Levitical

order. The question presents itself, whether the healing of the ear subsequently typified a restoration of the priesthood. The reader can judge.

After this, Jesus was led away to the house of the high priest, where there were assembled the chief priests and scribes. And Peter followed him afar off, and sat with the servants, and warmed himself by the fire. This is the statement of the first three evangelists. John, however, tells us that he was first led to the house of Annas, the father-in-law of Caiaphas, and says: "Now Caiaphas was he which gave counsel to the Jews that it was expedient that one man should die for the people.—John xi., 50; and xviii., 14. This renders it somewhat uncertain, as to the real position of Caiaphas in these transactions.

John tells us that another disciple also followed Jesus, who knew the high priest, and, through him, Peter gained admission. The fifteenth verse reads thus: "And Simon Peter followed Jesus, and another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest; but Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter." This "other disciple" is supposed to be John; James here sinks into oblivion, so far as the Gospels relate.

These verses typify the churches. Peter was without, being the external man and church. John, being the inner or spiritual, subsequently brings Peter in. At this point, Peter denies Christ; yet at a future time he repents, and comes within the fold as a true church.

The denial by Peter, we may likewise see in its symbolic character. The cock-crow represents midnight and morning. John says (xviii., 26): "A servant and kinsman (Malchus), whose ear Peter cut off, asked him if it was not he that was with Jesus in the garden; and Peter denied him again, and the cock crew." Luke xxii., 56, says he denied him to a certain maid; and after a while to another, a man; and about the space of an hour, to yet another man; and the cock crew. Mark, xiv., 66, relates it of two maids, and then the cock crew; and afterwards, "they which stood by" asked him—these are all servants of the high priest—and the cock crowed a second time. While Matthew differs from Mark only in not naming two cock-crowings, yet he speaks of three denials. From the above we may gather a denial to Malchus before the first crowing; a denial to two maids and to the crowd before the third crowing. Hence he was denied thrice before the cock crowed in the morning; and he was also denied before the cock crowed twice. The midnight crow was about the ninth century, the morning crow about the thirteenth. The kinsman of the high priest, Malchus (a kingdom), typifies Rome; the damsels represent the Eastern and African branches of the church.

This ends the ministry of Jesus. From this period we enter on another phase of his career, representing more advanced stages of the *Son of man* in the church.

CHAPTER XV.

THE TRIAL, CRUCIFIXION, AND RESURRECTION.

On the evening of the thirteenth of the first month, Nisan, or Abib, they led Jesus from the garden of Gethsemane to the house of the high priest, first stopping, as John tells us, at the house of Annas, who was his father-in-law, and likewise high priest that year (Luke iii., 2); for the high priests were divided into twenty-four courses, being in pairs as it were (see 1 Chron. xxiv.); one, however, officiating at a time. Matthew, alone, says he was led to the house of Caiaphas, while Mark and Luke merely designate the "high priest."

Strauss, as usual, is very hypercritical respecting this part of the history, arguing that John's Gospel shows his trial to have been before Annas, while the others have it before Caiaphas; but, as usual, he is superficial in his reading, for John says, in connection with the trial before the high priest (xviii., 24): "Now Annas had sent him bound unto Caiphas the high priest," showing the baseless foundation for the German's criticism. The scene before Caiaphas was on that evening or night. He was kept there a prisoner until the morning, when *early*, they held a council to put him to death. Thereupon they bound him and led him to the hall of judgment to Pontius Pilate, then governor of Judea. This was on Friday the fourteenth, the day

that they killed the passover at even ; hence it was *preparation day*, both for the passover and for the Sabbath (Mark xv., 24 ; John xix., 14, 31, and 42). Therefore John tells us, that that Sabbath was a high day, for it was the feast of unleavened bread, the passover having been killed the previous night. When brought before Pilate, that functionary asked him, "Art thou the king of the Jews?" and the answer reported by the first three evangelists is, "Thou sayest it;" but John adds, that Jesus said "Sayest thou this thing of thyself, or did others tell it thee of me?" Then Pilate replied "Am I a Jew?" He here represents the Gentile or heathen, whereas it is the Jew who speaks of Jesus as the king. Jesus then explained to Pilate (the heathen) the nature of his kingdom, that it was not of this world. "Every one," he says, "that is of the truth, heareth my voice." This passage cannot be taken literally, for it applies to all ages and climes. Then Pilate responds with the celebrated question, "What is truth?" We are not given a specific answer to this by Jesus, for hereupon, Pilate went out and said, "I find in him no fault. But ye have a custom, that I should release unto you one at the passover." Pilate, evidently was actuated by feelings of humanity and justice, and desired to release Jesus, but the people cried out for Barabbas, and the text reads : "Now, Barabbas was a robber." Having paid so much attention to names, we will continue the principle to Barabbas, which is of singular import in this connection. It means, "*Son of the Father.*" Suppose we look at this in an allegorical light. Barabbas, to the apprehensions of the Jews was a robber, but he was the "Son of

the Father," released from the material and lower world, to a higher. This is still more striking when we learn that his name was *Jesus Barabbas.* Pilate was so anxious to be rid of this case, that as soon as he found Jesus was a Galilean, which was in Herod's jurisdiction, he sent him to that magistrate, who happened to be at Jerusalem at that time; but he, more brutal than Pilate, insulted the prisoner, but did not like the responsibility of executing him, and returned him to Pilate (Luke xxii., 7). Here Pilate, who has him again on his hands, must have heard that the Jews had the expectation of a Messiah, as an element in their religion; and this to the Roman's mind was doubtless a gross superstition, yet, having seen Jesus, and heard him, his own intelligence saw something in the man above his fellow-men. To add to his embarrassment, Matthew tells us (xxvii., 19), that his wife sent word to him, saying, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream, because of him." But on the other side he not only encountered the rabble of the Jews, but likewise their chief priests and elders, in fact all the powers of their church and state, and few, very few men would have withstood the pressure. He yielded, but first, symbollically, washed his hands of the crime, which the Jews readily assumed. Jesus then underwent the usual cruelties preliminary to a crucifixion.

Of all the parties in this drama, there is but one redeeming character, only one who is touched by the appearance and words of Jesus, and that is Pilate. So evident was this, that Jesus said to him (after having refused to answer the accusations), when Pilate said:

"Speakest thou not unto me? Knowest thou not, that I have power to crucify thee, and have power to release thee?" "Thou couldst have no power against me, except it were given thee from above. *Therefore, he that delivered me unto thee hath the greater sin*" (John xix., 10). From thenceforth Pilate sought to release him, but the Jews cried out saying: 'If thou let this man go thou art not Cesar's friend, whosoever maketh himself a king speaketh against Cesar.'" This artful threat weighed down the scale and Pilate did that which he was foreordained to do—he was but God's instrument.

A man should be estimated and weighed in his own scales. Pilate was a Roman—saw the Jews, in the light of a wrangling and quarrelsome, base people, having a singular superstition. In Jesus he saw a remarkable specimen of a man—a moral element that struck his consciousness. When Jesus spoke of the "*truth*," and Pilate asked, "What is truth?" it was an evidence that light shone in on him, and he could dimly see truth. The full *light* and the *truth* had not yet been given to the Gentiles; hence Pilate was in the dark, and he is entirely excusable for not knowing that Jesus was the Christ. He did not crucify "*the Son of man*," for that spirit was not yet in him. Then wherein is Pilate guilty? Only of the weakness of yielding to a popular clamor, against a higher conviction. And are there not men that have been almost sainted, who have sinned more on this platform than he did? Did not God say, in most unmistakable terms, to the people of this nation, four years since: "I will blot out the sin of slave-holding?" And did not he, who was his instrument,

rebel for two long years against his own better conscience, fearing those people who loved the crime, rather than his God? Is not every compromise with sin, in this age of enlightenment, a greater crime than Pilate's? Yes, a thousand-fold. The next question is, as to the cruelty of the punishment. Again we must look at Pilate's scales, the school he is nurtured in, and we will see that, to the mind and moral sense of the Roman of the first century, crucifying was not more cruel than thirty-nine lashes in the eyes of a man of the nineteenth century. I think, therefore, more than the merited obloquy has attached to the name of Pontius Pilate.

Before proceeding, I must advert to a piece of false Scripture in the Protestant translation. In some editions of the Bible, words that are interpolated, to fill out the sense, are in *italics*; in others, this cannot be seen. This would be well if it was extended to doubtful translations. In John xix., 5, we read: "Then came Jesus forth, wearing the crown of thorns and the purple robe. And *Pilate* saith unto them, 'Behold the man'" (*Ecce homo*). Now the word *Pilate* is not only an interpolation, but a gross blunder; it is Jesus who says "Behold the man," indicating that the crown of thorns is the road to the purple robe.

"They then led Jesus to a hall, called *Gabbatha* (meaning *hill* or elevation), and it was about the sixth hour." This indicates noon. From here, Pilate said to the Jews: "Behold your king." And they took him thence to the place called Golgotha. John says: "He bearing his cross;" while the other three say: "They met one Symon of Cyrene on the way, and compelled him

to bear it." This has been called a *divergence* by the Germans; but really there is not a particle of conflict of statements. The three tell us that *on the way*, after starting, Simon bore the cross; while John describes the *departure* from Sabbatha "bearing the cross." The reason, however, of John's narrative is that he is telling of the spiritual man, who bore his cross, which the other symbolizes. They speak of the symbol; John, of the substance. Before leading Jesus out to crucify him, they put his own raiment upon him again (Matt. xxvii., 31.) They then crucified him, and offered him vinegar mingled with gall, which he refused; they then parted his garments, in accordance with a prophecy in Ps. xxii., 18, two thieves being crucified with him, one on the right and one on the left (Matt. xxvii., 35.)

Mark speaks of wine and myrrh, and says it was the third hour. This is the afternoon agreeing with our time, being three hours from Pilate's house. Matthew gives but few, if any particulars not found in the others. He tells of the insults and jeers, not of the rabble only, but of the chief priests, elders, and scribes; though he neither says, nor leaves the inference, that they were present. He likewise says, that "from the sixth to the ninth hour, over all the land there was darkness." Like all of Matthew's delineations, there is evinced the most literal and external phase of Christianity, corresponding with the first age of it. Mark represents a still darker age, and but repeats the incidents named by Matthew, excepting, when mentioning the rending of the veil of the temple, he does not add, as the former does, "That the earth did quake, and the

rocks rent, and the graves opened," etc. Luke, representing a more advanced period—say that of the Reformation—tells us that Jesus said on the cross: "Father, forgive them, for they know not what they do." He likewise tells the incident of the repentant thief, to whom Jesus said: "To day shalt thou be with me in paradise."

John, whose Gospel belongs to a still more advanced period, gives us some particulars not in the others. We there learn that the garments were divided into *four* parts, to every soldier a part, and also, his coat, which was without seam, etc. They all agree that there was a superscription on the cross, in Hebrew, Latin, and Greek. Matthew renders it, "This is Jesus, the King of the Jews;" Mark, "The King of the Jews;" Luke, "This is the King of the Jews;" and John, "Jesus of Nazareth, the King of the Jews." And he likewise tells us that the chief priests desired Pilate to erase "the King of the Jews," or to add "that he said I am King of the Jews;" but Pilate would not change it.

With regard to the division of the garments, both John and Matthew say, that this was done "that the saying of the prophet might be fulfilled." In these cases it becomes apparent that there is a spiritual or deeper significance in the narration than the mere literal incident. The prophecy referred to is in Ps. xxii., 18 (19), to which we must turn and criticise. It reads as translated in the *James Bible*, "They part my garments among them, and cast lots upon my vestmen." The evangelists have translated it about the same; this, however, is intended for the external read-

ing, the thing in which the real idea is carried. Let us now go over the original, and we will find it thus: "They *divide* or part my covering (the word is sometimes rendered garment, it is בְּגָדִי *begadi*, my covering; but its primary idea is a false covering, it is from the root בָּגַד *bagad*, to act faithlessly, falsely, treacherously; hence it indicates the covering that hides the real man)—among them, and upon my garments—(this word is לְבוּשִׁי *lebushi*, my garment, the very opposite in its spirit to the other; it means a garment, but the idea is always connected with the elevated, the beautiful. In Malachi ii., 16, it is used in connection with a spouse or wife, as symbolizing the church when she is the garment)—they cast lot." "Casting lot" is a phrase frequent in the Levitical system. The word *lot* means a small stone that was used for the purpose; therefore, when John tells us, "That they parted his garments into four parts, to every soldier a part," he refers to the first covering. This is in the same chapter of Psalms (xxii., 18) that refers to the Crucifixion. There are several Hebrew words that are promiscuously translated "*garment*," whereas each one has its own particular significance, and the true sense is lost to the reader. There is the *pesim*, a tunic reaching to the palms of the hands, from which the word comes. Then the *simelah*, the literal word for raiment or garment. The words above being more symbolic in their uses. The *beged* is translated raiment, or garment, or clothing, as suited the *ear* of the translators. This is probably more used than all the others. It seems to designate, under the symbolism of garments, the external ceremonies and forms, or doctrines of the church,

Thus, when Joseph went to Egypt, Potiphar's wife (church) caught him by the garment (*beged*), he slipped out and left the garment in her hands (Gen. xxxix., 12, 15 and 16.) The word is generally used in Leviticus, regarding the externals of the church. When we read a man must not wear a woman's garment (Deut. xxii., 5), the word *simelah* is used, for it has a different bearing. The other word, *lebush*, is less frequent, and differently used. In Judges vi., 34, it appears thus: "And the Spirit of the Lord *clothed* Gideon." 1 Chron. xii., 18: "And the Spirit *clothed* Amasai." And 2.Chron. xxiv., 20: "And the Spirit of God *clothed* Zechariah, the son of Jehoiada."

The use of the word garments is further illustrated in Rev. iii. 4, speaking of the church at Sardis: "Thou hast a few names even in Sardis which have not defiled their garments;" and xvi., 15: "Behold I come as a thief; blessed is he that watcheth, and keepeth his garments." With this inkling of the *usus loquendi* of these words, we may now inquire what were the garments of Jesus, in the language of John's Gospel, and the coat which corresponds to the *vesture* of the prophecy? The garments were divided into four parts, one part to each soldier. The soldier designates a fighting people or nation, hence of this world; and remembering that John's Gospel treats of the period of the church of which we are now in the dawn, we may readily see that the garments of Jesus are external doctrines of the Christian church, and also how they are divided into four parts about which sects have been fighting most vehemently and in the most unchristianlike manner. One soldier takes baptism all to itself as an essential—a

sine qua non of salvation. Another takes the laying on of hands, or the infallibility of the external church. This party covers the Roman and Anglican churches. Another takes salvation by faith. This covers the great bulk of the Presbyterian and like churches of the Calvinistic school. And the other great doctrine, the holders of which, like all true soldiers, stand ready to damn and slay all who do not rally under their colors, is imputation and the doctrine of atonement. Yet with all these differences there is a redeeming point. The coat that was without seam, *that* could not be divided; the *lebush* which they were to cast lot for and was not monopolized by either—the evangelist does not say who took it. Now Paul tells us what this coat is made of, in 1 Cor. xiii.: it is charity, or what John renders in a still fuller sense, *love;* or as we find it in the Old Testament, the spirit of God. This seems to rest with the four—a seamless coat that they cannot divide, and when they *cast lot* they will all be under one fold.

Nowhere is the malignant dishonesty of Strauss so apparent as in his criticism of this portion of the history. He makes a strong point on a difference between the evangelists with regard to the proximity of Mary and John, and others, to the cross. Yet he knew that the crucifixion lasted six hours before Jesus expired, and the unreasonableness of supposing the witnesses were stationary during this period. Nevertheless he assumes that they make erroneous statements. So with regard to the *hours* stated by the different Gospels. He slurs the matter over as an inextricable mass of contradictions, whereas he knew otherwise, for, although it might seem inextricable to a certain class

of minds, yet not so to the analytical mind of Dr. Strauss, who criticised these matters in detail. Clerical writers, whose habit of thought and study evinces less accuracy in arithmetic, might be pardoned for some confusion respecting these dates, but not so this German skeptic, whose office is to destroy, and damn with faint praise, the Scriptures.

Now I will collate all these dates, that the reader may see with what perfect harmony they refute the Doctor's slander; first premising, that the hours were counted, as far as we can learn, differently at different periods of their history, by the Hebrews—a knowledge of which can only be drawn from the Scriptures to any reliable extent. The general term day was used more in its prophetic sense than otherwise. This day was divided into twelve hours, but the regular Hebrew day commenced at noon. The first evening was six hours, so a second evening, which ended at midnight; then there was a morning of six hours and then day of six hours, and we have returned to noon. The sixth hour of morning was sunrise and the sixth hour of day was noon. The hours varied in length to fit the varying season. The paschal lamb was killed on the 14th Nisan, between the *two evenings* (Exod. xii., 6). This has been held by the most reliable authorities, including Josephus, to be between sunset and dark (see Gesenius's Lexicon—עֶרֶב *ereb*, page 822).

We will now see how the time statements of the four evangelists agree:

Mark xiv., 1. Matt. xxvi., 2. "Ye know that after two days is the passover, and the Son of man is betrayed to be crucified."

Luke xxii., 1–10. John xii., 1. Jesus was at Bethany immediately preceding the passover. Having come there six days before the feast of unleavened bread.

This is the 8th, or six days before the 14th. These are all the same; the two days pointing to the 10th as the first of the passover.

Matt. xxvi., 17. Mark xiv, 12. Luke xxii., 7. "Now the first day of the feast of unleavened bread, the disciples came to Jesus," etc. This is the 10th day, as shown from Exod. xii., 6 and 18; but comprehended the whole term as one, from the 10th, when they put up the lamb to keep until the 14th, when they killed; hence at this time "*they sought to kill him.*"

John xii., 12. "On the next day much people that were come to the feast," etc. This is the 9th, to get ready.

John xiii., 1. "Now before the feast of the passover, when Jesus knew that his hour was come," etc. This is the 13th day—we have no account of the intermediate days. There was no need of any; but we can fix this certainly from subsequent events.

Matt. xxvi., 30–36. Mark xiv., 26. Luke xxii., 39. "They went to Gethsemane." "They went to the Mount of Olives."

John xviii., 1. "Over the brook Cedron." This is in the first evening of the 13th.

Matt. xxvii., 1. Mark xv., 1. Luke xxii., 66. John xviii., 28. "On the next morning he was taken to Pilate, having been at the chief-priest's house all night." This was early in the morning, and the trial ended at the sixth hour, or noon of the 14th.

John xix., 14. "Thence they led him forth to crucify."

Mark xv., 26. "He was crucified at the third hour" (afternoon).

Matt. xxvii., 45. Mark xv., 33. "There was darkness from the sixth (of morning) to the ninth hour." This com-

Luke xxiii., 44. menced when Jesus was condemned by the priests, and he expired at the ninth hour, fifteen hours afterwards. This is the hour that they killed the paschal lamb, according to Josephus, having been six hours on the cross.

Matt. xxvi., 45. This is twenty-four hours after Jesus recognized that his hour was come.

In the above there is no conflict or confusion, and it comprises the whole story. Jesus was taken to Pilate's house early on the morning of the 14th, having been condemned by the priests; at the sixth hour, or noon, he was, as it were, sentenced; at three P. M. he was nailed to the cross; and at nine P. M. he expired; and there was darkness from the sixth hour, or morning, until the ninth hour of evening, just fifteen hours.

This darkness refers entirely to spiritual darkness. The text says the darkness prevailed over all the land; but we have seen the land as a symbol of the spiritual things of the church, and as no contemporary historian mentions this as a natural occurrence, the negative evidence of the phenomenon outweighs the affirmative. An obscuration of the sun for six, nine, or fifteen hours, would scarcely have passed unnoticed by Philo, Josephus, or other historians. And from the fact that the word darkness is used in the Scriptures entirely in an allegorical sense, as applying to spiritual things, as any one can see by a reference to the Concordance, we must regard this darkness as prophetical of spiritual darkness—and we will see how it accords with history. There were fifteen hours of darkness. This whole scene may be said to represent a *day* as of the church—the cycle period of 840 or 1680 years, but of corrected time 828 or 1656, which, divided into hours, gives seventy years, in

prophetic calculation, or corrected, they are sixty-nine. By turning to John xvii., 1, we find several long discourses, in the midst of which Jesus said, "Father, the hour is come," etc., Then ch. xviii., 1, says: "They went forth to the garden," etc. They were three hours in the garden, as is shown by the disciples sleeping three times, one hour each. He was then six hours at the high priest's house, for in these divisions of the day, the time of going forth would be the ninth hour ; this makes nine hours. He was then six hours with Pilate, then three to the crucifying, and six on the cross, making the ninth hour of the fourteenth, or 24 hours, as calculated at 24 to the day, at 69 years to the hour, equal to 1656 years, which added to A. D. 33, brings us to 1689, the last 15 hours of which a dense darkness prevailed. This was for the space of 1035 years, beginning with A. D. 654, and history clearly shows that this was so; true, the Reformation began to shed some light, but add one hour, and we have A. D. 1758, the latter part of the eighteenth century, which is the true era of the commencement of light ; it was then first promulgated that "all men are created free and equal." Moreover, this date agrees with some already mentioned, as the era of a judgment in the spiritual world, and the commencement of another *day*. The reader may consider it rather strange that I calculate on one side by twelve hours to the day, and on the other twenty-four ; but it is explaining an allegory, as it were, by a symbol of another period of the literature. When I say allegory, I do not mean that it is without literal truth, for Scripture has allegorical meanings in its facts.

The body of Jesus was removed from the cross by Joseph, a counsellor of Arimathea, on the eve of the Sabbath (Mark xv., 42 and Luke xxiii. 54.) The body was taken down at the solicitation of the Jews, that the spectacle might not profane their Sabbath. This perverted idea of the Sabbath still obtains in the remnant of the Judaic pagan churches that are called "Christian," where the votaries serve the devil six days, and are extremely pious towards God on the seventh.

We have the names of several Marys at the cross, among them the mother of Jesus. These will be reviewed presently. Mary and Martha, of Bethany, are not specifically named, though it is more than probable that that Mary was one of them. As I have elsewhere shown that women designate churches, the words of Jesus to his mother, almost the last that he uttered in the flesh, "Woman, behold thy son," referring to John; and to him, "Behold thy mother," can be seen in a more acceptable light than that of a natural son to his mother. Jesus had already told John, that he should tarry until he (Jesus) came. Hence they are the words of Christ to the mother church, forming, as it were, the church of John and Mary.

Joseph of Arimathea (Ramah) placed the body in a new sepulchre, wherein never man had been laid, because of the Jews' preparation day (John xix., 41). This indicates an entire new dispensation—a revolution on Judaism. Although Abram bought a field for a sepulchre, this is the first instance where the idea of newness is so pointedly enforced.

Then we have other phenomena described, mostly by

Matthew, which occurred at the ninth hour, or at the end of darkness, and on the same principle applied to the darkness, these refer to the latter part of the eighteenth century. "The veil of the temple was rent in twain, the earth did quake, the rocks rent, and the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves, *after his resurrection*, and went into the holy city and appeared to many" (Matt. xxvii., 51). The earthquake was at the resurrection (xxviii., 2). The evidence of the literal occurrence of these phenomena, is in the same category as that relating to the physical darkness, that is to say, there is none; for I do not accept the Gospels as evidence of the physical facts, for by analogy throughout the Scriptures, the language employed does not give forth that idea when properly viewed, but refers entirely to spiritual things, in which light we will review them. Throughout the Scriptures, we have found the *earth* used as a symbol of the church on earth, and "the heavens," as the church in the heavens; and whenever the word earthquake is used, it is in a metaphorical sense, indicating a great spiritual disturbance, and in this view the reader will find that history records a considerable earthquake from the years 1757 to 1815. It shook France, America, and in fact all Europe. The next item is, "the veil of the temple was rent in twain." Now, what was the veil of the temple? The temple itself was a type of the Divine humanity—the veil was a curtain that hung before and hid the *holy of holies*, which corresponded to the human heart. The Hebrew word which designated this curtain, was from the idea of breaking and separating.

The high priest alone went behind this curtain, and communed with God. Then he was *separated* from the people. That high priest was the type of Christ, the "Son of man."

Under the Hebraic dispensation the communication with the heavens was through the high priest, and the external ceremonies of the church. Jeremiah prophesied of the Christian dispensation, a new covenant, and a different state of communing (xxxi., 33), wherein he says: "I will put my law in their inward parts (inner seat of thought and affection) and write it in their hearts, and will be their God, and they shall be my people." Now that which stood between this state of things and man—that separated God from him, was the *veil of the temple*, and this was broken; so that under this covenant man communes directly with God without the intercession of a priesthood, and has His precepts (law) written in his heart. Hence under the Christian dispensation the words of Jesus: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," are herein realized.

The next thing is: "Many arose from their graves and went into the holy city." Where is the holy city? not the Jerusalem of Palestine, surely, for the truth would style that the *unholy*. All we know of the holy city is from reading of it in the Bible. The Jerusalem of Judea was intended to typify it; one being the earthly, the other the heavenly Jerusalem. Therefore, those that went into the *holy city*, went into heaven. They arose from their graves—not earthly, but spiritual graves, and, as spirits, entered the holy city and were seen of many. This is represented as a concomitant of

the resurrection, and is exemplified in 1 Peter iii., 20, when he says, speaking of Christ: "By which he went and preached unto the spirits in prison, which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, *eight* souls, were saved by water." And again in iv., 6: "For this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh." The church interprets this as referring to "dead in sins," as it does not now recognize spiritual existence, although it pretends to; but the latter portion of the verse qualifies and defines the meaning. I speak here of the external and ceremonial Christians—the regular orthodox institution, when I say church; which is in a measure a misnomer.

"Mary Magdalene and Mary the mother of Joses (and of Jesus also) saw where he was laid" (Matt. xxvii., 61; Mark xv., 47). This is not intended for a mere filling in of the picture, but it is an important historic item. We have likewise the part that Joseph of Arimathea took, particularly described, and the names of different parties at the cross, which has led to some unnecessary confusion. The names of Scripture, if I may repeat, indicate in their meaning the relation they hold to the narrative, or form a part of it over and beyond the fact of a personal existence. This system is peculiarly applicable to this portion of the word. For, the names we are dealing with appertain to the church of the seventh day or Sabbath—that division of the church of Christ of which we see the gray dawn. The most prominent is Mary Magdalene, who is mentioned as at

the cross, by all four of the evangelists, and her name indicates the most exalted and precious things of heaven. Salome signifies peace; Mary, both bitterness and elevation. Mary is called the mother of James and Joses, instead of the mother of Jesus. This, I think, is to designate her in her relation to the church. The name Joses, meaning to add and increase continually, and James (Jacob) means supplanter. This, however, seems to be in the character of a derivative, and not according to the etymology of the word, which I think means elevation, and the end, forever; and the reward or recompense in the end, because the seventh or Sabbath day is endless. The name of John we have already seen connected with the church of the Sabbath, and it means to show mercy, to give graciously. These are in accordance with the Scriptural teachings of the Sabbatic day, and the principles were all taught by Jesus; but they are yet to be practically observed, except in a few cases occasionally peering through the clouds like stray stars.

With regard to the women at the cross, about whom commentators seem to have experienced some difficulty, I will endeavor to show a purpose and a harmony, and in doing this we must recur to those instances heretofore noticed in the Gospels, where the women are introduced, especially in the cases of anointing. We read that Joseph wrapped the body of Jesus in fine linen, of which we have already noticed the symbolism, and it was anointed (not embalmed) with myrrh and aloes, by Nicodemus, who bought a hundred pounds of the mixture, to bury him after the manner of the Jews (John xix. 39)

It has been generally supposed that Jesus was embalmed; but why should he, who was to arise on the third day, be embalmed? He was buried, or, as John expresses it, "Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury." This was an anointing which will be elucidated when I have reviewed the previous acts of the same character, first disposing of one point. Strauss makes quite a triumphant parade over the disproportionate weight of spices for an embalming (anointing). Now ignorance of Scripture may be pardoned—it is bad enough; but when coupled with so glaring a desire to discredit it, it becomes simply disgusting—it is not searching for truth, as these philosophers pretend, but an intense desire to prove certain false opinions correct—it is the expiring convulsion of the dragon.

These ceremonies are altogether figurative, and refer to the formation of a new church "after the manner of the Jews," which may be found in Exod. xxx., where we see the same figurative style—for instance (verse 20), of the tabernacle, which was the type of the body of Jesus, Moses says: "When they go into the tabernacle of the congregation they shall wash with water that they die not." Now we know this is not literally true, but it symbolizes the water that flowed from the side of Jesus, in which they should wash. Thus the tabernacle represented the body of Christ. And in the 1st Epistle of John, v., 5–6, we read: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ.

We now proceed, in Exod. xxx., 22, where we find regarding the tabernacle, or *body of Christ:* "The Lord spake unto Moses, saying, Take thou also unto thee, principal spices, of pure myrrh five hundred (shekels), and of sweet cinnamon, half so much, two hundred and fifty, and of sweet calamus two hundred and fifty, and of cassia five hundred, after the shekel of the sanctuary, and of oil olive a hin; and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary; it shall be a holy anointing oil. And thou shalt anoint the tabernable of the congregation therewith, and the ark of the testimony," etc., etc. Here we have fifteen hundred shekels. A shekel weighed about half an ounce; therefore there are seven hundred and fifty ounces. The hin of oil might weigh twenty pounds, and, together, it would all weigh near the hundred pounds that Strauss cavils about. In his next edition he must add Moses to his list of blunderers. These ingredients were made into an ointment that was "holy to the Lord throughout the generations (verse 31). Upon the flesh of man (Adam) it shall not be poured (anointed)"—or you shall not anoint yourself with it. This is also referred to the man Adam. Nor was it to be counterfeited, for it was holy. Now Aaron was anointed with it, and so was the body of Jesus; hence it was not to be used except on the high-priest and his adjuncts, for Jesus was of both the man, *ish*, and *Adam*, yet his body was the tabernacle. It seems very clear that the anointment of the body of Jesus was the same ceremony thus prefigured in Exodus. The ingredients were the same—myrrh and aloes, etc.—and Nicodemus anointed the body. Nicodemus

means purity, or innocent blood; hence the innocent alone can so officiate. In Ps. xlv., speaking of Messiah (verse 8), we read: "All thy garments smell of myrrh and aloes and cassia, out of the ivory palaces." The fourth chapter of Canticles is a song in praise of the spouse, as connected with Christ; and the 14th verse reads: "Spikenard and saffron, sweet cane and cinnamon, with the trees of Lebanon, myrrh and aloes, with all the chief perfumes." Here we find all the ingredients applied to Christ in the Old Testament. Then we may well suppose, that however literal the narrative may be, the soul of it is the figurative. That it is so, may be seen from the order of narration in the Gospels. We first have Mark's account, who says (xvi., 1): "When the Sabbath was past (this was our Sunday morning), Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him." This was at sunrise on the first day of the week (verse 2).

Luke's account is in perfect harmony with this (xxiv., 1): "On the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, having returned from the tomb to prepare them" (xxiii., 56). Before noticing Strauss's criticism on this point, I wish to say a word of Mary Magdalene, of whom there is a vulgar tradition that she is a certain sinner from whom were cast seven devils—and is the representative of a repentant prostitute, and "a great sinner." She is not the "great sinner," however. We find her mentioned by all the apostles as at the cross; moreover, she is the first named by Matthew, Mark, and Luke; but the third

by John. Thus she is the most prominent woman (church) in the first three Gospels, because she represents the church of the Sabbath; but of the churches of John's Gospel she is the third, and probably represents the highest. The seven devils that were cast out of her refer to the evils of the seven days, or whole seven churches. She is of Magdala, called also Dalmanutha (Mark viii., 10, and Matt. xv., 39). Now Magdala is the Hebrew *migdol El*, meaning *the tower of God*—the highest of all the towers; and Dal Manutha is from two Hebrew words, *dal*, a door, and *manutha*, a place of rest—the letters *tav* and *heth* interchanged—thus she is in reality the loftiest character, next to Christ, in the New Testament.

With regard to visiting the tomb after the Sabbath by the different women, Strauss finds a triumphant point. He argues that according to Mark the women bought the spices on the first day of the week, whereas, Luke says, that they were bought on the evening before the Sabbath. A great point, truly, but the language of Mark does not sustain his position; better authorities than Strauss have noticed and argued this, and agree that it does not conflict with Luke's statement; but I will presently show how much it is a matter of indifference. John, as already mentioned, speaks of the spices being brought by Nicodemus; and although he speaks of Mary Magdalene coming early on the first day of the week, yet he makes no mention of spices in connection with her visit. It may be noticed that Matthew says nothing of the anointing at the tomb; the reason of this is because he had already told of the women anointing him at the supper at Bethany (xxvi.,

12)—for this has nothing to do with embalming, but it is symbolic of the future churches anointing (receiving) Christ. To have a clear understanding of this subject, I will examine the parties to each Gospel, and analyze these anointings, and the reader will be surprised at the method in the statements. Each Gospel has an anointing, and each Gospel has certain parties, not in the others, and although the instances of the anointings have created discussion relative to their individuality, raising the question of the sameness of the incidents—with the usual result in Strauss, an erroneous construction and an application of his epithets of anecdote, legend, and myth—these, however, in his judgment, are filtered, through Christian credulity, into three or four separate narratives. We have seen the females as incidents and symbols of the church. The plural is here used in the sense of many in one, as is the case with the church, which was one from Adam to the end. This rule obtains equally in the Gospels as in the other Scriptures—all of which depict the future by metaphor or allegory. We will now see what women are named in the Gospels. In Matthew we have Mary the mother of Jesus, Mary Magdalene (xxvii., 56), and the *mother of Zebedee's* children (xx., 20), the latter exclusive of the other Gospels. In Mark we have Mary the mother, Mary Magdalene, and *Salome*, exclusively. In Luke we have Mary Magdalene (*Joanna* and *Susanna* exclusively), and Mary and Martha of Bethany, and Mary the mother of James. In John we have Mary and Martha, Mary the mother, Mary Magdalene, and *Mary* the wife of Cleophas. This does not include those that were cured, or those inci-

dentally mentioned before the Messianic history opens. In each Gospel is one woman exclusively named, and they are likewise all at the cross, as follows: Matthew names the mother of Zebedee's children; Mark, Salome; Luke, Joanna; and John names Mary, the wife of Cleophas; and Mary Magdalene, and Mary the mother of Jesus, are spoken of in each Gospel, and reported at the cross; this makes six females altogether at the cross that are named. Of these, Mary the mother, Mary Magdalene, and Salome, are they who brought spices to anoint, as told in Mark, and referred to in Luke. Now bearing these parties in mind—three that came to anoint and three that did not—we will look at the previous anointings and therein we shall see why the other three—namely, the mother of Zebedee's children, Joanna, and Mary the wife of Cleophas—did not join in the ceremony. The first instance is told in Matt. xxvi., 6. It was in Bethany, at the house of Simon the leper. We have seen the significance of the *leper*; now *Simon* represents the first Christian church (Simon Peter), which soon became as leprous as its predecessors. "There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat." The disciples complained of the extravagance, under the hypocritical plea of an interest in the poor. Then Jesus said: "The poor ye have always with you, but me ye have not always; for in that she hath poured this ointment on my body, *she did it for my burial.* Verily, I say unto you, wheresoever this Gospel shall be preached in the whole world, shall also this that this woman hath done, be told for a memorial of her." This last verse shows the significance

of the act, for it appertained to the church of that woman, and was performed a week before the scene at the cross. All those at the cross in Mark's Gospel had the spices; but one of the three in Matthew, the mother of Zebedee's children, had not; hence Matthew names no anointing at the cross, for this must have been the anointing as above, done by the mother of Zebedee's sons. The anointing is repeated in Mark, varying only in the fact of naming the ointment spikenard, and its probable value at three hundred pence. In Canticles i., 11, the subject being the spouse of Christ, we read: "While the king was at his repose, my spikenard sent forth the odor thereof." The repose of the king was when Jesus was in the tomb, and the spikenard then sent forth its (moral) odor, although put on a week before. When kings were anointed they poured the oil on the head (1 Sam. x., 1), hence the woman poured this on the head of Jesus. When we read of the value of three hundred pence (*denarii*), it is erroneous to compare it with modern values, for the real meaning and intent of the subject is the number of pieces—as when shekels are named, it is frequently written, three of silver, or five of silver, meaning, as supposed, shekels; but the real significance is of the number, and *silver* is named from the idea of paleness, and denotes days when the sun (of heaven) does not shine; *shekels* meaning, to *weigh* (moral scales). But when *gold* is named, it comes from the idea *shining*—hence includes Sabbaths. Thus, in Gen. xxiii., Abram purchased his burying-place in Hebron, or Kirjath-Arba, the city of four, in 2048, for 400 shekels of silver. Multiply this by four, making 1600 added to 2048 and

we have 3648, the end of Abram's day or *Sarah's*, for the temple is then restored. This is zodiacal time, which corrected would be 3600; now add the 594 Sabbaths, and we have 4194. Rebekah and Joseph were buried there; but the burial of Jesus was in a *new sepulchre*.

Some chapters back I referred to an allegory in Judges xx., wherein Benjamin was the principal party, his tribe being cut down to six hundred men. Benjamin represents this period of the church; and when Joseph had all the brethren in Egypt and seated them all at table, to Benjamin he gave three hundred pieces of silver and five changes of raiment, making six with that already on; hence, in Benjamin's day of the church, there are six phases, represented by six women; this will be more particularly developed hereafter. In Exod. xxx., 12, 13, we find that the ransom of a soul was a half shekel; hence the three hundred pieces ransomed Benjamin's six hundred survivors. The three hundred *pence*, I have no doubt, has a metaphorical reference to the ransom of the Benjamites. Thus far we have seen the anointing mentioned in Matthew's and Mark's Gospels at Bethany, and here Martha is referred to. The three women at the cross in Mark, brought the spices; hence it is not one of them. The next original case is found in Luke vii., 36. This occurred in the first year of the Messianic ministry, and all the surrounding circumstances so differ from that above narated, that it is rather absurd to confound the two, the only point of resemblance being in the name of Simon. This is used in order to designate the same church, but at an earlier and less corrupt period. This

Simon is a Pharisee, not a leper yet; his exterior is clean, but interiorly he is full of dead men's bones. Hence, the cavilling at the act in this scene comes from the Pharisee, Simon, who says: "This man, if he were a prophet, would have known who and what manner of woman this is that touched him, for she is a sinner." Here the semblance of purity is assumed, for this relates to the early Papacy, which subsequently, in the dark ages, threw off this affectation, and became utterly shameless, or leprous. In this case, a woman that was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment." Immediately after this incident (chap. viii., 3), Joanna and Susanna are named as women that had been healed or forgiven, and as Joanna is the only one of the three at the cross, mentioned by Luke, who was not there for the purpose of anointing him, I infer that she is the person intended in this representation. The scene of this is laid in Galilee, while the next, in John's Gospel, is at Bethany, and the time, within a week of the crucifixion. Six days before the passover we read in xii., 2: "There they made him a supper, and Martha served, but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odor of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's (son), which should betray him, Why was not this oint-

ment sold for three hundred pence, and given to the poor? Jesus said, Let her alone, against the day *of my burying hath she kept this*"—the same remark that occurred at the anointing recorded in Matthew and Mark, with which incident this has usually been confounded; but there are radical points of difference in them literally, without recourse to the system I am here developing. The points of resemblance and conflict are these: they were both at Bethany; in Matthew we find it was two days before the passover, when the Son of man was to be crucified—hence, on the twelfth, while that in John was on the eighth or ninth, six or five days previous to the feast. In Matthew it was at the house of Simon the leper, while John is rather uncertain, but apparently at the house of Mary and Martha. In Matthew, it was poured on the head; in John, Mary anointed his feet. The other points might have been in *addition*, were it not for these differences. Therefore, I am the more constrained to regard them as metaphorical of the church ceremonies, and the incidents only resemble, so far as these rites necessarily are alike. Therefore, by the system I am showing, this Mary was the wife of Cleophas, who is represented at the cross by John, but not one of the three who brought the ointments to anoint the corpse. This is the more likely, as we find Cleophas only mentioned once elsewhere, as travelling in the neighborhood when Jesus reappeared to him after the resurrection. This too is in keeping with the Gospel of John, for his characters refer to the resurrection period, or the Sabbath day of the church. Thus we have seen of the six women named as at the cross, the mother of Zebedee's children

anointed him "against his burial," two days previous to his death; as did Martha also. Johanna, nearly two years before it (Luke). Mary of Bethany six days previously, and Mary the mother, Mary Magdalene and Salome, brought spices to do so on the day of the resurrection. These all typify the formation of churches. Three were from the house of Simon (Peter), or Rome; the earliest was that of Joanna, a sinner, who does not participate in the events of the seventh day; hence we are not told that she anointed *for his burial.* This name has much the same significance as John, meaning grace and mercy. This is the first branch, so to speak, and may apply to Nestorius, who in the fifth century was bishop of Constantinople, and became an independent church from Rome. The next in point of time is that of Mary, with whom Martha and Lazarus are allied—this may represent the English church; and the next, the mother of Zebedee's children, stand for the Reformed church.

These were all before the resurrection day, which is represented by Mary the mother, Mary Magdalene and Salome, who brought the spices to the tomb on the day of the resurrection. These begin their existence about or after 1770. As the old organizations become worldly, the *spirit* leaves them for new tabernacles; and these three divisions may be classified thus: First, all those Christians of the past churches, found among Congregationalists, Baptists, Methodists, etc., Romanists and Anglicans, who have faith and charity, will meet on a common platform. Then from those *infidel* sects called Unitarians, Universalists, etc., may formed a true church in the order of progress. Then those tabooed people, called of the New Church. and Spiritualists, and all

good men who have faith and charity, may form the third church. But in this faith and charity there must be the love of the fellow-man, the love of neighbor, or, however pious, I cannot see how they can be in these churches.

The reader will understand that I do not assume that these parties that I have named as those anointing Jesus, are correctly stated and proven from Scripture, but only as probable, from the system that I have shown respecting them. These churches are the last recorded, the Sabbath being without an evening (see Gen. ii., 2). The sixth day, however, had an evening (Gen. i., 31). The transition from the sixth to the seventh day may be traced in Exod. xii., the passover representing the sacrifice of the Messiah.

When the Israelites went out of Egypt, they brought with them the jewels of silver, and of gold, and of raiment which they *borrowed* from the Egyptians (verse 35). These represent the external adornments and ceremonies of their worship, which continued to surround the *tabernacle*, until the transition takes place to an individual recognition and worship of the Father through the awakened "Son of man" within. The judgment on the old church took place at midnight, on the night of the 14th of the month Nisan, when the angel of the Lord passed over the land. The Israelites then journeyed from Rameses to Succoth, "about 600,000 men, a mixed multitude" (verse 37), which means, from a state of agitations and tremblings, to a dwelling in tabernacles. Now 600,000 divided by 427 to reduce to years, as in the chapter on Chronology, will produce 1405 years. This was in the year 2668—corrected, 2630, to

which add 1405 and 164 years of servitude, that are not reckoned in the church, and we have the year 4199, about the period of the end of the temple. Then the veil of the temple was literally rent.

We now come to the real tabernacle that lay in the tomb from the ninth hour of the 14th Nisan, until about the fifth hour of the 16th day—twenty hours (at twelve to the day). These at the rate of seventy years to the hour, as in the church days of 840 years, already shown, make 1400 years. Here is a singular parallel in the analogies of Scripture; according to the law of the passover, not a bone of the lamb was to be broken, nor was the flesh to be carried abroad out of the house (verse 46). All this was fulfilled at the crucifixion. The time in the tomb, equal to 1400 years, reaches to the Reformation, when the resurrection period first began, although it was "yet dark." In Exod. xxxi., we find the construction of the tabernacle; 2d verse reads: "See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the spirit of God in wisdom and in understanding and in knowledge, and in all manner of workmanship," etc., and 6th verse: "And I, behold I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan," etc. These were the artificers of the tabernacle. If we take this according to the signification of the names, instead of reading them as proper nouns, the sense of the passage might be rendered thus: "See, I penetrate the earth (Hur) and from it came light (Uri). Thence in successive layers, as in progressive courses, came the protection of God, and then the tabernacle of the Father (Aholiab), derived from brotherly love or

support." Thus do the names of the men who are given as the builders of the tabernacle, show the spiritual principles involved in it.

We will now pass on to the resurrection, which must have taken place before daylight on the morning after the Sabbath, on the sixteenth day of the month. Matthew says (xxviii., 1): "In the end of the Sabbath, as it began to dawn, toward the first of the week, came Mary Magdalene and the other Mary (the mother of James)." Jesus had then arisen. Mark gives substantially the same account, adding Salome to the party. Luke adds Joanna to the party, agreeing in point of time; while John speaks of Mary Magdalene alone. They all concur that it was still dark. I have estimated it above at the fifth hour. This would touch three days—the evening of the first and dawn of the third.

Suppose this to be allegorical, as well as literal, and, by the computation above made, the resurrection period of Christ would begin in *the dark*, about the year 1433. Yet the effect is, the Reformation.

Matthew tells us the angel came from heaven and rolled away the stone, *which caused the earthquake* (xxviii., 2), and the keepers were afraid. He spoke to the women, and said: "*He is risen from the dead.* Go quickly and tell his disciples; and behold he goeth before you into Galilee." Mark's statement varies from this, in that the women entered the sepulchre, and saw a young man sitting on the right side. This was the angel, who said: "Tell his disciples *and Peter* that he goeth before you into Galilee." The women, in Luke, saw two angels, who said, "Why seek ye him that

liveth among the dead?" and reminded them of the words of Jesus, saying, "The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." While John only tells us that Mary Magdalene went, and seeing the stone rolled away, ran and told Simon Peter, and the disciple whom Jesus loved (John).

John says that he outran Peter to the sepulchre, but that Peter came and went in first, and seeing how the napkin and cloth lay, saw and believed that he was not there—"For as yet they knew not the Scripture, that he must rise again from the dead"—xx., 9. This is a statement worthy of consideration. It seems very curious that the Apostles could not have been made to understand this principle, when we take it literally, for it argues a state of mind at that period totally devoid of the power of spiritual ideas; but if we view this as referring metaphorically to the times preceding the Reformation, we can plainly see that it applies.

From the above we glean that the angel rolled away the stone from the sepulchre; that Jesus had arisen before day; that Mary the mother, Mary Magdalene, Salome, and Joanna, were those who subsequently visited the tomb, and they were told to tell the disciples that Jesus would meet them in Galilee. The question is, why in that remote region? We will, therefore, look into the significance of the term Galilee. It means a revolution, a circle, a rolling round; and hence it means, when the circle or cycle rolls around, "you will perceive me."

The four Gospels are by no means similar in their statements as to whom Jesus appeared. Matthew says,

when the disciples were coming to the tomb, Jesus met them, and they held him by the feet (xxviii., 9). Mark says he appeared first to Mary Magdalene, then to two others, walking into the country (xvi., 12), and then to the eleven. These interviews are amplified in Luke's and John's Gospels. In the former we have the interview with the two—Cleophas and another—who were on their way to Emmaus, a village distant from Jerusalem sixty furlongs. He appeared and conversed with them, expounding the Scriptures, but their "*eyes were holden,*" and they did not know him; afterwards their "eyes were opened," and they recognized him, whereupon he disappeared. The eyes above written evidently refer to spiritual eyes, as a moment's reflection will convince the reader. Their spirit senses were opened, and they saw him, but when they were closed they saw him not. These disciples returned to Jerusalem, and met the eleven and told them, and then heard he had likewise appeared to Simon. And as they spoke, Jesus appeared and stood in the midst of them, and said, "Peace be unto you." They were terrified, and supposed that they had seen *a spirit.* And he said: "Why are ye troubled? Behold my hands and my feet, that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have." And while with them he ate some broiled fish and honeycomb. "Then opened he their understandings, that they might understand the Scriptures." And he told them to tarry in Jerusalem until they were endowed with power from on high. Then he led them out as far as Bethany, blessed them, and was carried up into heaven.

From these statements, in Luke xxiv., we glean that the apostles believed in spirits being visible at times, a belief which Jesus did not see proper to controvert when expressed to him. Next, that Jesus was clothed in his natural body, to all appearances. Thirdly, that the apostles, at this period, neither comprehended Jesus or the Scriptures. And then Jesus ascended. Before commenting on these, we will first look at John's account of this period. There we find, also, that he appeared to Mary Magdalene, but she did not recognize him until her name was pronounced. Thereupon Jesus said, "Touch me not, for I am not yet ascended to my Father." He then sent her with a message to the brethren. He then tells us of the appearance of Jesus in the midst of the eleven, and adds the statement that it was on the evening of the resurrection, *i. e.*, the sixteenth: "*Before the doors were shut* where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith, Peace be unto you." Hereupon he breathed on them, and gave them power, etc., saying "Receive ye the Holy Ghost." Thomas, who was absent on this occasion, would not believe except from sensuous evidence. Then, after *eight days*, when the doors *were shut*, Jesus stood in their midst, and gave Thomas the evidence, through the senses, which he required.

After these things, he showed himself to seven disciples at the sea of Tiberias—where they were fishing. Jesus stood on the shore and they did not know him, and he asked them if they had any meat, and told them to cast on the right side of the ship, etc. Then John recognized him, and told Peter, who sprang into

the sea, and the others followed in a little ship. This scene is reviewed among the *miracles*. This was his third revelation of himself, at which time he had the interview with Peter, wherein that apostle asked, "What shall this man do?" referring to John; and Jesus answered: "If I will that he tarry till I come, what is that to thee? follow thou me." He likewise then told Peter, that when he should be old, he should stretch forth his hands and another should gird him, "and carry thee whither thou wouldst not." Here we have the additional items from John, of the skepticism of Thomas, and his belief after *eight days*—the appearance at the sea of Tiberias to seven disciples—the eating natural food—the appearance and disappearance in a room, with the doors shut, as if he were a spirit.

Reducing this mass of incidents to some regularity, we find only two apostles went to the tomb—Peter and John; Peter went into the sepulchre first. These neither saw the angels nor Jesus there. The Marys and Salome saw the angel, as well as the guards, who were frightened. The first that saw Jesus was Mary Magdalene, then the two on the way to Emmaus, then Peter, then the eleven, then the seven at the sea of Tiberias—without going beyond the Gospels. This is all; for Paul's account, in 1 Corin. xv., 6, though differing from these details, does not necessarily conflict with them.

The first proposition to consider is the belief of the apostles in spirits becoming visible. There is no feature of modern orthodoxy, showing so conspicuously its materiality and spiritual death, as its attempt to evade and anathematize this conspicuously Biblical

doctrine. The various subterfuges respecting the "differences of times," "the Bible days," etc, are but evidences of prejudice, the handmaid of ignorance, and that natural antagonism between the perverted man of the natural world and the spiritual. In 1 Cor. Paul is clear on this doctrine, saying that "the natural man receiveth not the things of the spirit of God;" and that "the love of the world is enmity to God." The present age is eminently natural; although in the seventh day, it is but the dawn, and the sun's rays have scarce touched the hill-tops; therefore, we are surrounded by entire love of world—the name of God is neither Jehovah, Elohim, or Adonai—but it is, money. This obtuseness to spiritual things is probably denser now than a century back; at all events, the Biblical doctrine of spirits was then received. The reason is, that we are in a transition state, the ground being cleared of its old fruits to prepare it for the new. What, if charlatans render the belief of the appearance of spirits ridiculous and monstrous by their phenomenal exhibitions? They do not militate against the truth; nor does the low order of Spiritualism touch the skirts of the higher. Christianity has been mocked with base imitations through all its ages.

There has been a great deal of discussion with regard to the body in which Jesus arose and showed himself to his disciples; indeed, it is a matter of much difficulty. He is said to be the first-fruits from the dead. This cannot refer to spirits generally, for they were from the time man lived. Spirits are impalpable, and are only cognizable to the spiritual senses. This was known to Jesus, who, speaking of himself, said:

"I am not a spirit—a spirit hath not flesh and bones, as ye see me have." This debars us from accepting the theory of modern Spiritualists, who consider Jesus as a great medium, and who reappeared as a spirit. Nor can we accept that he ascended with a natural body, for Paul says—and he seems to be a competent teacher on the subject—that "flesh and blood cannot inherit the kingdom of God" (1 Cor. xv., 50). But if we consider Jesus in the light of Messiah, a man embodying the Spirit of God, the difficulty disappears. Nor are we without parallel cases in the Scriptures. Paul tells us that Enoch was translated by faith, that he should not see death (Heb. xi., 5). He must have had other Scripture than our Genesis from which he drew this idea, probably the book of Enoch. In the book of Jasher, we read: "That when Enoch was going to depart, he called his followers to him, and he rode a horse, they following one day, two days, and many fell off, but some went with him six days, and still clung to him through the seventh and *eighth* days, when he ascended into heaven." We here find again the eighth day as the day of ascension or resurrection. Thus Enoch allegorically rode on through six thousand years to the day of Christ's resurrection.

Spirit is superior to matter, in fact creates and controls it, and we may infer that the spirit that vitalized these persons was that of the Creator, manifested more completely in Jesus than in his predecessors, for he is said to have been "the fulness of the Godhead bodily," he being the result of the development of six days of creation, Christ the result of seven days; hence he is of the *eighth* day. Though Jesus was the Christ, he was

not so received by man when on earth, nor indeed until the seventh day. This is the spirit under consideration. The body, being composed of matter, is in its primate form invisible and pure, but when in its composite form becomes tangible to the senses. In the case of Jesus, this matter or body was pure and normal, and his spirit controlled it as a creator. With it he rehabilitated himself and at will resolved it into its primate or composite form. Therefore when he said to Mary Magdalene, "Touch me not, for I am not yet ascended to my Father," his body was in a state not to be brought into contact. This, however, was not the case when he was in the room with the door open, but when he appeared with the door shut; his body was taken through matter in its primate form as electricity or galvanism will permeate it, and it was re-composed to meet the touch of Thomas. "Mary, the mother, and Mary Magdalene clung to his feet." The word feet is used liberally in Scripture in a metaphorical sense. Jacob is thus represented as the church progressed; we read in Gen. xxix., 1: "Then Jacob lifted his feet and went forth to the land of the sons of the earth." Paul was educated at the feet of Gamaliel. Therefore, when these women are represented as clinging to the feet of Jesus, it means the two churches which they symbolize follow Jesus. On these principles alone can we reconcile the literal story with nature and philosophy, and I therefore conclude that he raised the material body with which he walked the earth, that body being that of a sinless or spotless man, a state of humanity to be developed in the eighth day. In Acts i., 3, we learn that he was seen of his disciples for forty days. This

period I have already shown to be one of preparation, and not a definite number of days, except prophetically. Therefore, during this period, Jesus, as the first fruits of this state, the state that conquers death, was preparing, and his body was eventually resolved into its original atoms, and, like Elijah, he ascended a spirit into the world of spirits—his place, owing to his *state*, being the highest heaven.

We next come to the proposition that the apostles, before the ascension of Jesus, did not comprehend the Scriptures. By the theory unfolded respecting these events as being symbolical of future phases of humanity in the church, it becomes very apparent what this means, which is that the Scriptures are not understood until the resurrection day, and indeed they have not been. It is difficult to reconcile the literal reading with ordinary intelligence in the apostles and a medium power of communicating information in Jesus. It furthermore develops the fact, that a knowledge of the word comes by inspiration from the Father, as illustrated in Peter's case, already noticed. And it is further exemplified in the case of Thomas, who could not believe without sensuous evidence, and that only on the *eighth day*. Therefore, after the seven days he had the visible proofs, and believed. He is an example of that large class of men of the present day who are essentially materialists, who cannot receive the knowledge of Christ as Peter did, through inspiration from the Father, but accept a belief in spirit life and immortality, through the agency of physical phenomena, and that of a character that has existed in all ages, but has received marked attention and opposition in the last twenty years, upon which it rapidly

increased, until the anathemas of the church have embodied its beholders into an immense sect.

The remains of Peter, the (Roman) church, being more completely ruled by the *adversary*, cunningly knew how to prevent the spread of modern Spiritualism, so far as she was concerned. She said this is true, these phenomena are real, but must only be touched by the church (the priests). To the flock she said, "have nothing to do with it;" hence the Romanists never notice it. Not so the Protestant sects; they condemn without investigation, as a thing of the devil, and as humbug; that it was, and that it was not, and they have succeeded in making it as unfashionable as Christianity was in Rome in the first century. Nevertheless, the purposes of God are fulfilled. He is more merciful than the church on earth, and has a care of those portions of his children, if they are materialists, and He says: Let these men know, even through the medium of their senses, that they are immortal, and cannot avoid themselves; let them realize this, and they will become better men. Hence, Jesus said to Thomas, "because thou hast seen me, thou hast believed; blessed are they that have not seen, yet have believed."

Jesus appeared the third time to the apostles, at the sea of Tiberias. I think we will find that they only to whom Jesus appeared after his resurrection, symbolize the churches of the seventh and eighth days. On this occasion he appeared to seven of the disciples (John xxi.); they were Peter, Thomas, Nathaniel, James, John, and two others, who I assume to have been Cleophas and his companion. I have shown in the organization

of the churches, there is a man, or father, and a woman, or mother, and a son ; the latter is realized in the "Son of man," and in the formation of the future church. We have here seven men to whom he appeared and seven women who anointed him. These are in point of time arranged thus: Joanna, the mother of Zebedee's children; Martha, Mary of Bethany, Mary the mother, Mary Magdalene, and Salome. Now these parties are probably thus allied, Thomas and Joanna, as belonging to an early and doubting or dark period ; Peter and Martha, James and his mother, Mary of Bethany and Cleophas, John and the mother of Jesus, Salome and the companion of Cleophas, Mary Magdalene and Nathaniel the "Israelite indeed." Of course the reader will understand that this is conjectural ; but here are seven churches. When Joshua crossed Jordan and divided the land, he first provided for four tribes, then divided the rest among seven (Joshua xviii.) Judah and Ephraim, with half Manasseh, formed the Israelitish church ; these with half Manasseh, Reuben and Gad, who did not cross the Jordan, had their division first. Then we have Benjamin, Simeon, Zebulon, Issachur, Ashur, Naphthali, and Dan, forming the church of the sixth day

With regard to the apparent conflict in the statements, when Jesus, after his resurrection, sent a message to the disciples, "Tell my brethren that they go into Galilee, and there shall they see me" (Matt. xxviii., 10) ; when in John, we read, that he told Mary Magdalene : "Tell my brethren I ascend unto my father, and your father, and to my God and your God." And to the eleven he said : "Tarry at Jerusalem until ye be

endowed with power from on high." If we regard the symbolic significance of the terms used, the difficulty vanishes, for Galilee, as already explained, in the allegorical style of speaking, signified a cycle of time, a revolution in mind; and hence we may read it: "I will appear to you when the times roll around."

The reader may consider some of these illustrations far-fetched. But, when he remembers that these are inspired writings, and clothed in the peculiar literature of the day, the language the Hebrew—for although the Gospels are in Greek, the themes, the ideas, and style, are essentially Hebraic—a language of a form peculiarly calculated to convey ideas with few words. If we are asked, why are these things given in such a hidden garb? I answer, it is not so. The reason they appear so is, the defect of our vision, which at this age is perverted, and comprehends best those things called positive sciences, and that one hundred dollars, put at interest at seven per cent. per annum, produces seven dollars in that time. We are led astray by copiousness of language, also; as well as the fact that the children of this world are wiser in their generation than the children of light. The reason why these truths are given in symbols and allegories is, because that is a natural vehicle for the conveyance of ideas, for they (ideas) do not change, nor do the pictures of nature, while idiomatic language runs its day and dies for ever. One can scarcely read Chaucer in the language of his age, so rapidly does idiom change History, expressed specifically in a copious language like the English, lives but a cycle of time; for when the idiom dies, the history must go with it, for it depends on that idiom to

convey the ideas, and language is the creation of a day; but, when clothed in the pictures drawn from nature, it becomes immortal. Thus the hieroglyphics approach this system, and they have outlived several languages. Therefore, the Hebrew, as a vehicle of the symbolic and allegorical style, will outlive all the systems of language known. This, too, is the reason why Jesus spoke in parables.

CHAPTER XVI.

CONCLUSIONS.

HAVING seen the Gospels in the character of a continuation of the Old Testament, dressed in the same phraseology, wearing the same garb, and all but the parts of one creation, *i. e.*, the church—the query again arises, who was Jesus? what his position in the drama? For we have just left him risen from the dead, and *his body not to be found.* I have shown that the church was divided into four great spiritual phases. The first, including the period up to the flood; the second, from the flood to Egypt; the third, thence to Babylon; and the fourth, thence to the Sabbath of Sabbaths. Now each of these days had its similar incarnation manifested, that of the first period being under the personality of Enoch, which name means to *make straight,* to initiate, to *inaugurate.* Of him we have but a brief space in the Pentateuch. After he begat Methusaleh, he walked with *the God* three hundred years, and verse 24th says: "And walked Enoch with the God, and not with us, for God took him (*or took his sign*). In the last chapter I referred to Enoch as depicted in the book of Jasher; but certain it is, he is represented as having been translated without the usual appearances of death.

The instance appertaining to the second period is

Moses, and although our English translations make him die, I doubt its accuracy, and will investigate the original for the benefit of the reader. The signification of his name is, *drawn out from the waters;* his father's name was Amram, meaning the *people of the Most High;* his mother's name was *Jokebed*, and means, the glory of Jehovah. His whole history is a great miracle. In Exod. vii., 1, we read: "And Jehovah said unto Moses, See, I give thee (a) God to Pharaoh, and Aaron thy brother shall be thy prophet." No Hebraist will for a moment assert that the words, "I have made thee," are in the original, but, as I translate, "give thee;" nor that the word *Elohim*, rendered by me God, and in the James version, *a god*, is any but the same word found in Gen. i., 1.

Thus it is clear Moses was the God to the Egyptian phase of the Hebrew church, and *the only God they knew*, as Josephus asserts. When we come to his death, we are met also by the assertion of Josephus, that he did not die. He says that Moses having announced his approaching departure, the people followed him with tears, but he requested them not to accompany him farther; then a few special persons went to the top of Mount Abiram with him, and he then dismissed the senate, "and while discoursing with Eleazer and Joshua, a cloud stood over him on a sudden, and he disappeared in a certain valley, although he wrote in the holy books that he died, which was done out of fear lest they should venture to say that, because of his extraordinary virtue, he went to God." I only quote this as evidence of the opinion of an intelligent Hebrew, who could read the Scriptures and knew somewhat of the traditions.

The Scripture account is, that he ascended from the sterile plains of Moab to Mount Nebo (which name means, to speak under a divine afflatus, to prophesy), "to the head of the Pisgah," which means to discriminate—Deut. xxxiv., 1. From there he disappeared, which is thus related in the fifth verse, and I will translate with some literalness, in order that the reader may more clearly see the original: "And there stretched out Moses, the servant of the Lord (Jehovah), in *eritz* Moab (land of Moab), upon the mouth (*i. e.*, by command or word) of Jehovah." The word for death is *moth* and *muth*; the word here is *math; mathha*, and *mathi* and *math* mean extension, to stretch out time. But we will take his burial (verse 6): "And this same was buried (not *he* buried *him*, the primary idea of the word bury is to raise a hill) in a valley (*i. e.*, a low place where waters flow) in *eritz* Moab (land of Moab), in front of Bethpoer, (*i. e.*, the house of the cleft or opening); and no man perceives his burial place unto this day. 7th. And Moses was a son (builder) of a hundred and twenty years (shanah) in his death (here the word is *moth*); and his eye (*i. e.*, flow, as of water) was not weak, nor his force abated"—(*yet his standard was not new?*) Now, the years of these incarnations just reach each other. Thus Enoch lived three hundred years after he begat Methusaleh, which was in the year 687—corrected time 678. Multiply the 300 by 6, and add the 1800, and we have the year 2478, which is the time of the exodus, if we set the calendar back 190, as is done in Exodus, xii., 2. Thus: 2478+190=2668. We multiply here by 6, because this is a period of building, and work was not done on the seventh day.

It is at this time that God appointed Moses to be God to Pharaoh. Now proceed the same with Moses' age: 120×6=720, a cycle period, which we add to the day that the other ended, and it gives us 2478+720=3198, when Elijah the Tishbite appears on the scene, in the reign of Asa, king of Judah, whose reign began in 3203—1 Kings, xvii., 1, which verse is wrongly translated; for the word rendered "*of the inhabitants*" has no precedent, for although the phrase often occurs, it is never in the form as it is here translated. Without the *points*, it would read, "Elijah the Tishbite from the Tishbites of Gilead." I think, however, it means of the *sojourners*, strangers (*tosheb*) in Gilead, which name signifies hard, stony ground; and Elijah was a stranger or sojourner there. I would translate the verse thus: "And Elijah the Tishbite, of the strangers of Gilead, said to Ahab: The Lord God of Israel liveth, who (has) appointed me before him; there shall not be dew and rain *these two*, as according to my word." The word Tishbite, as written, is anomalous. I think, however, it means the meditator, the proposer, from the verb *hashab*. The word rendered "years" is unusual, and evidently irregular. Now the word שׁנה *shanah* or *shenah* means year; it also means, to do a second time, to repeat; it also means sleep—just as the memory of the Jew supplied the vowel. The plural is שׁנים *shanim* or *shenim*, and this signifies years, or dual, or two, a repetition. Again, as the Jews remembered the sound, they called one *shanim* and the other *shenim*. This is the word in question; and as in the first verse of chapter xviii, we read of the *third shanah*, I infer this to be *two* periods, and not years, within that time. It reads thus:

"And many days came to pass; and the word came to Elijah in the third year (*shanah*), saying: Show thyself to Ahab, and I will give rain on the face of the *adamah*." I will now show the reader what these periods are, remembering that rain symbolizes a descent of the Spirit—the dew, a gentler moisture. I have, in two or three instances, shown that the periods of the Israelitish church was the Levitical cycle of 430+49=479 years. Two of these is 958 years; we add this to the end of Moses' time, when Elijah came, which was in 3203+958=4161. Then were seen the first evidences of the Spirit of God, by the angel that came to Zechariah and to Mary. We will see what the third *shanah* is—360×3=1080, and we add that to 3203, and it gives us the year 4283, at which time the apostle John had died, and the rain ceased to fall. I have already written on Elijah's translation; his age or years are not given, but he continued in Elisha, the *saviour*, on whom his mantle (*i. e.*, greatness, which is the true meaning of the word) fell when he ascended. We read in 2 Kings ii., 7: "And fifty men (*ish*) of the sons (builders) of the prophets were appointed to go forth from before the far off place (*i. e.*, time); and they two (Elijah and Elisha) stood over the Jordan (*i. e.*, stream flowing down to judgment). 8th. And Elijah took his mantle and *rolled* it, and judged (justified, set right) this, the waters, and they divided (*halved*) hither and thither, and they two *passed over* on the dryness (*i. e.*, the desert waste)." Now, we can gather that this occurred in the second year of Jehoram, or the year 3270; and I have elsewhere shown these sons of prophets to symbolize 310 years, as containing that many rests, or perhaps 309,

which takes us to the year 3580, or just over the captivity, because up to that time the church was in its Mosaic form. Then we read, in the sixteenth verse: "And they (he) said to him, Behold now there are (*i. e.*, yet exist) fifty men (*enoshim*), sons of the circle (or cycle—see the word HUL) to go forth now, and will seek him, this thy Lord (Adonai), lest the Spirit of Jehovah lift him up and cast him in one (of) the mountains, or if in one of the valleys. And he said, thou shalt not send." Yet subsequently they urged, and "fifty men" (ish) were sent, who searched three days, and found him not. Now we will add to the 3580 the fifty men (*enoshim*), 3580+309=3889; then the fifty men (ish)—the third fifty—3889+310=4199. And they found him not, because they did not know how to search, or whom they sought. "They sought him three days and found him not." These are the fourth, fifth, and sixth days.

Then we read, Elisha healed the waters with some salt; and we find (verses 23, 24): "And he ascended from thence to the house of God; and as he was ascending, small youths went forth from the city (that is, in the primitive idea, the heat, the boiling up), and scoffed at him, and said to him: Go up, bald head; go up, smooth head. And they turned after him; and after he turned and saw them, they were accursed of Jehovah, with the two flocks of revilers from the spillings (*i. e.*, boiling over); and she (the church) sundered from them forty-two children." The word here rendered children should be *births*, as it is from the verb *jalad*, already mentioned, *to bear, to bring forth*. It may be a pity to so ruthlessly destroy the nursery legend of the she-bears eating up the little urchins; but, really, I

could not find either the bears or the bad boys, for it is the forty-two that are *not* destroyed. The word rendered she-bears, at most, is *sheep*, but the primitive idea is flock, meaning a church flock; and the translators made she-bears because the sign of the feminine was so prominent that they did not know where else to put it. But it is used as referring to the flocks of the church, which is feminine; and the scene is but that at the Crucifixion, where there were two flocks of slanderers and revilers—the Sadducees and Pharisees—from whom were separated forty-two nativities or begettings (*i. e.*, *jalad*), all of whom are named in the first chapter of Matthew's Gospel, and these summed up into three divisions of fourteen each. From all this we may perceive that the church, from the beginning, had the supervisory Spirit of God manifested in individuals—Enoch, Moses, Elijah, and Jesus—each incarnation more progressed than its predecessor, until in Jesus, according to the peculiar language of Paul (Col. ii., 9): "For in him dwelleth all the fulness of the Godhead bodily;" that is to say, God in humanity. The predecessors were of the same spirit, as their inner man was God Jehovah. The fourth manifestation was the finishing and completeness, four making *the square*.

This may also be seen from the appellatives of God. In the first chapter of Genesis, which treats of the formation of the church, in an epitomized prophetic, metaphorical history, the name of God is Elohim, translated God, but it is clearly a plural form of the word Elhi, or Elohi; but it is received and translated into the singular, because the plural does not refer to the name but to his attributes, as we shall see. At that point of

the history outside the church, only a plurality of Gods was known, but here the God *of life* says, "let us make Adam like ourself." But when he begins to build the church of the first day, in Gen. ii., 4, we read: "These are the generations of the heavens, and the *eritz*, when they were in the day (future) that Jehovah Elohim made *eritz* and the heavens." Here is the God that built the whole edifice, ending with the man Jesus, in whom he dwelt, and became humanity, God individualized. The name Jehovah is retained throughout, but is not pointed with its own vowels, but with those of Adonai; and it was so pronounced, from an idea that it was not to be uttered, and it was called the ineffable name. When the sacred text had אדני יהוה, *i. e.*, *Adonai* Jehovah. In order not to repeat the word *Adonai*, the Jews wrote *Adonai Jehovah*, and pronounced it *Adonai Elohim*. Hence the true name or pronunciation of יהוה was not known. The plural form of Elhi, *i. e.*, Elohim, was early dropped in Genesis, when connected with the name Jehovah, as Jehovah God. But Jehovah was not known to the first three days of the church, for to Abraham he appeared as God Almighty or *El Shadai*, and he tells Moses in Exodus vi. 2, I am Jehovah, "I appeared to Abraham, Isaac, and Jacob, as *El Shadi*, but by my name Jehovah was I not known to them." This name Shaddai is likewise a plural form from *shad*, meaning mighty, powerful, and is not a proper noun. This appellation is frequent in Job, showing the antiquity of that book. Another name is Adonai or Adonai. Jehovah, first applied to Him by Abraham—this peculiarly refers to Jesus; these, with the *I am*, constitute the names of God.

The first of these, Elohim, is God *par excellence*; this is he whom Jesus styles the Father. The name of God, however, in this word is only the *El*; the rest is appellative, meaning the God of life, being, existence, it is thus either in the singular or the plural, as the God that is, or the God of life, or lives. That this is so may be seen by the use of the word by himself to Abraham. He was El Shaddai or God Almighty; and he said to Moses, my name is Jehovah, but I was only known as El Shaddai; the latter word as already mentioned is not a name, but an attribute, meaning power, strength, etc. That this indicates the *Father*, may be seen when we read, "sons of God," as they are always "*sons of Elohim*," never sons of Jehovah, just as the *Son of man* is always, "*Son of Adam*," and not *Son of ish*, because Adam was made like Elohim (Gen. i., 26.) This may be further seen in many quotations, without any conflict, as in Hosea i., 10: "And it shall come to pass in the place where was said to them, *ye are* not my people, it shall be said to them (ye are) sons of the living God (God of Life), El-hi."

The next name is Jehovah. He, however, comes from the other, and is the same, but a different manifestation, for we read in Deut. iv., 35, "for Jehovah, he is the true God" (*the Elohim*); again, in 1 Kings xviii., 21: "If Jehovah be Elohim, follow him;" while we often find Elohim written "the Elohim," not so Jehovah. Then again in Exodus vi., 3, we are expressly told that Elohim and Jehovah are one, thus: "And the word of Elohim unto Moses, saying unto him, I (am) Jehovah, and I appeared unto Abraham, unto Isaac, and unto Jacob, *in, El Shaddai* (God Almighty), but by my name Jehovah

I was not known to them;" thus they declare themselves one.

If we follow the distinctive manifestations of these two names, we find their offices differ; for instance, Elohim creates, originally, but Jehovah forms and fashions the whole work. This may be seen in the translation, for generally they have rendered Elohim, God, and Jehovah, Lord, with a few careless exceptions, as in Gen. vi., 5, "and God saw," whereas this was Jehovah; thus it was Jehovah who brought on the flood, etc. Again, as above remarked, we never read, sons of Jehovah, but always sons of Elohim. So we never find the phrase Meshiah Elohim (or Mashiah) but always *Jehovah* Meshiah (*i. e.*, Lord anointed); so also with the word *neim* or *naum*, to reveal, the oracle, "the oracle of Jehovah." But if we come to the word spirit, we find both the Spirit of Elohim, and the Spirit of Jehovah, and we also have the words servant of Elohim, or of Jehovah. Another phrase appertaining to Jehovah is, "The Lord God of Shabaoth;" this is somewhat misused, it is Jehovah El hi Shabaoth; sometimes Adonai Shabaoth, and means Jehovah, God (the life) of the hosts.

Thus we see Jehovah and Elohim synonymous, but under a different manifestation, and it is thus also shown that Jehovah is the anointed, the Messiah, when in the flesh.

We now come to the third and last name of Deity, Adonai, always translated *Lord*. The etymology is considered doubtful by Gesenius, but it seems to me very apparent, and in fact his own Lexicon gives the derivation from *din*, to rule, to judge, and Adonai represents

the human phase of God ; yet Adonai is allied to both El-hi, and Jehovah, so as to show them to be one, but a third manifestation, which was made in the man Jesus.

I doubt not but there is likewise an affinity between this word and *Adam*. We can see its reference to the humanity of the Messiah very clearly, when it is read in the prophetic books. These three are the only names of God, the three being one, yet each a different manifestation ; and this is the Trinity which theologians have worked up into such a metaphysical labyrinth or thicket, that they cannot explain it intelligently themselves, but tell us that it is a mystery. Now it seems very evident that the latter two of these manifestations were witnessed in the person of Jesus, who was Adonai, and his inner man Jehovah, the Christ ; and thus he was himself El-hi, for they three were one. When we read in Exod. iii., 14, that God said, *I am* that *I am*, and calls himself *I am*, this is doubtless but a reference, as Gesenius thinks, to the verb *to be, to exist*, whence the name of Jehovah is derived, and gives its pronunciation as JAHVEH; it likewise has reference to the appellative attached to the word El, *i. e.*, El-*hi*. We have thus had four incarnations of this triune God, the fourth being Jesus, who evidently was regarded by the Hebrew church as the consummation.

He is called a carpenter, likewise the carpenter's son. This does not seem to have conveyed any other idea to Scripture readers than that Jesus was a mechanic, and born a mechanic. Say *builder* and we have the truth ; but, as somewhat illustrated already, we must look to the Hebrew Bible for the bearing

of all the Gospel phrases, as well as incidents, and we find carpenters there. I have likewise had occasion to call attention to the symbol of trees. The original word is עץ *etz*, rendered both tree or wood ; the primitive idea, however, is to make firm, to close up, and the Old Testament carpenter in the Hebrew is a worker in wood (*i. e.*, trees), one who cuts and carves out, an artisan ; the word is *harash*, and *harash etz*. In the first chapter of Zechariah we can find how he looked on these four incarnations, and I must be allowed again to give my own translation to some extent.

We find in the 24th of the 11th month, that is the month (*hodesh*) Sebat, the word of Jehovah came to Zechariah (i., 7). This is 210×11=2310 and 23×7=161 more, making 2478 from the year 1656, corrected 1633 +2478=4104. "And he saw by night (that is, during the spiritual darkness) a man [ish] riding on a red [adam] horse, I give the original words in brackets ; the word for horse is *sus*, from the idea of leaping—the word primarily meaning to rejoice, hence to leap for joy), and he stood (or was appointed) between the myrtles (*hadesh;* this word has the same meaning and derivation as horses), in the shade (or twilight), and after him horses red, light red, and white." And he was told these were they that the Lord sent to and fro through the *eritz*, and they said, behold the *eritz* sitteth still and is at rest. This was in the year 4104, and the angel then asked how long before the indignation of seventy years would end (verse 12); and he was answered *good words*. The 16th verse then says: "Thus saith Jehovah, I am returned to Jerusalem with mercies, my house shall be

built in it and hope shall extend over (or unto) Jerusalem." 18th verse—"And I lifted my eyes and behold four (horns) shining rays, pushing on, and he asked: "What be these?" and was answered: "These, the *rays of light* (horns) that scattered (*i. e.*, sowed the seed) with Judah, with Israel, and Jerusalem; and Jehovah showed me *four carpenters* (harashim, artisans). And I said, what come these to construct? and he spake, saying, these, the rays of light (horns) which sowed with Judah so that no man (ish) lifted his head, and these have come to this their trembling (terror) to celebrate with the rays of light (horns) of the people, who lifted up their ray of light (horn) over *eritz* Judah (land of Judah) to winnow her."

The word *horn*, which I translate "rays of light," means horn, secondarily; the primary meaning is to push on, to emit rays, as the face of Moses (Exod. xxxiv., 29), where this same word, *keren*, is used. These last incidents occurred after Jehovah came to Jerusalem and the 70 years ended. Therefore we have the time of this scene by adding the 70 to 4104=4174. We are in that part of the prophetical book that has often been considered as referring to the Messiah, under the title of *the branch*. The second chapter speaks of the man *ish* measuring Jerusalem, and the last two verses read thus: "And Jehovah shall inherit with Judah his portion over the holy Adamath (Adamah), and try Jerusalem again. Be silent all flesh before Jehovah, because of the youth of his holy dwelling." The translation "he is raised up," has no foundation in the Hebrew; but it refers to Jesus, a youth, the holy habitation of Jehovah, for we are at the time when he was in the temple, in 4175.

The third chapter opens with this remarkable verse: "And he showed me this same Joshua (Jesus), the high priest, standing before the angel of Jehovah, and the Satan (adversary) standing on his right hand to persecute him."

The whole book is replete with reference to Jesus, but the reader cannot fail to perceive its fitness here. The four carpenters refer to the four incarnations above explained, of which four, Jesus (Joshua) is here particularly noted.

A very important question has always occupied much of the attention of theological writers, as to which copy of the Scriptures is the reliable one. To a churchman the question should not exist, for if he believes that the Bible is God's word or inspired work, and if he believes the words of Jesus, who said that not a sparrow falls without the Father's supervision, then surely God will take care of his own. Yes, but which is his own? Why, where was his church? If the reader has not known, he can ascertain it from these pages. It was in Noah, Abraham, Isaac, Jacob, Ezra, the house of Judah, direct to the Messiah, and they had the Scriptures. When a copy of them was given to the Jews of Alexandria, that copy was not in the church; it was a *waif*, and it had not that peculiar care which must have attended the Hebrew version in the reconstructed church at Jerusalem, wherein the externals of the Levitical law prevailed to the last. Even admitting that there was none but human agency in the preservation of the two, there can be no question as to which copy had the better surroundings for its safe keeping. The LXX. was in a land of strangers for two hundred and seventy-

five years before Christ, with conflicting opinions. The Samaritan never was the regular church, and they early lost the truth. But we will be met by the assertion that the corruptions occurred after Christ. But I answer that the church was not destroyed; God's work was not finished until the evening of the sixth day, which was long after the Crucifixion; and if the advocates of the better authenticity of the LXX. take the ground that there is no supervisory power guarding the word, I would then say the point in dispute is not worth arguing, for then they would doubtless both be unreliable, hence worthless. When we consider the form of the original sacred writings as being one continued series of letters, without any divisions whatever, and no vowels, we cannot but be struck with the peculiar feature, so well adapted to a "confounding of the language," as was done at Babylon; and likewise with the fact that within this mass of dotted letters the original word remains intact, and from the care and manner of copying and preserving it, the chance of an error in the original *consonant* is almost impossible.

As I have already held, the reading, according to the interpretation of the more modern Jews, is not to be relied upon, and the English translation as little. But I presume that modern theologians have done more to mutilate the text in their own minds in order to serve the purpose of some dogma or theory which they desire to support, than all the ancient Jews combined. This has been done more by chronologists than any other class, as the general reading was sufficiently distorted to suit the most Babylonish mind. But the *numbers* have been a difficulty among the advocates of the LXX.

Scyfforth cuts it up one way, and among the numerous devotees of the Hebrew text, one of the latest is Mr. Shimeall. The difficulty with all these gentlemen is Paul's arithmetic, and by a strange inconsistency they deem his *time* more reliable than the original Scriptures. Mr. Shimeall intimates that there is an error in the 480 years from the exodus to the temple (1 Kings vi., 1), by supposing that the letter *daleth* was mistaken for the letter *he*, the notation number of one being *four* and the other *five*. But the period is not given in the numbers of the letters, but in the full Hebrew *eighty years* and *four hundred years*. I merely mention this as an attempted modern mutilation.

The other side (*i. e.* Scyfforth) have also curious theories; he makes this singular assertion: "Petavius ought to have known that Christ, the apostles, the first Christian churches, nay even the learned Jew, Josephus, seventy years A. C., *never knew of any other chronology* than that of the Seventy" (page 114). Where he procured his knowledge of Christ's chronological education, we are not told, neither how his *greater* authority, *that learned Jew, Josephus*, got his.

Nevertheless, that probably being a slip of the pen, Dr. Scyfforth's work, which is full of matter, gives us data in favor of the Hebrew version. He says the ancients, not having astronomical instruments, reckoned the precession of the equinoxes at the rate of a degree in one hundred years, instead of seventy-two (less a fraction), and he has a configuration as having occurred 5871 years before Christ, which he names as the beginning of the world, and agreeing with the LXX. Now the LXX. was with a people who reckoned at this

longer rate, and made their chronology from the stars. Hence it was they who altered the numbers to agree with the planets; for if you take the number 5871 and reduce it to a correct reckoning, it gives us the year 4168, the Hebrew era of Jesus. Thus: multiply 5871 by 72, then deduct the *set back* of 1 in 72 and divide by 100, and you have the year 4168. In my estimates of cycles, in this volume, I have only used the round number 72 and 2160, as being those evidently used in the calendar. The difficulty in all the systems of these gentlemen is, they go to profane history for their data, which is of spiritual things. From all these points we must conclude that Jesus was the Christ, who was the Messiah, or Jehovah Elohim.

CHAPTER XVII.

ETHICS OF JESUS.

THE teachings of Jesus may be divided into three classes. The first and most evident being called the literal, and is addressed to the natural man. These lessons are of a style that "he who runs may read." Of this character the Sermon on the Mount presents a fair specimen, and in a shape that can be comprehended; yet it is universally admitted to be the highest code of ethics ever written. Those who do not like the precepts assert that it is not original, that Pythagoras, Zoroaster, Socrates, etc., used the same aphorisms, and this is undoubtedly true; but where did they get them? The men mentioned in the Bible are not the only instruments God ever used, and every truth that Jesus uttered was as old as Christ, for in him it must have had its origin; it primarily came from him, for he said: "before Abraham was I am," and when in the flesh he but re-uttered the truths that he had time and again promulgated throughout the world; but a truth spoken face to face, from man to man, seems more easily comprehended—is more readily grasped, the egotism of humanity is more ready to appropriate it—than when coming in a mystical shape.

The second class of teachings were those in parables. I have already given reasons why this mode was

superior to the literal, in that they stand the test of ages; they are more illustrative of the kingdom of God, hence of the inner man; have deeper lessons, and are somewhat incomprehensible to the external or natural man. Matthew (xiii., 34) says he spoke in parables in fulfilment of a prophecy in Ps. lxxviii.: "I will open my mouth in parables—I will utter dark sayings of old." The psalm also says that parables will be unfolded to a generation to come; the word generation, דור *dor*, means, primarily, a cycle, or revolving period of time in human affairs, and this agrees with the system I have endeavored to portray—the words spoken in one cycle of the church enlighten the future cycle. The parables were not entirely hidden, for Jesus explained most of them. In Mark iv., 13, he says: "Know ye not this parable? How then will ye know all parables?" When he expounded them to the disciples, he said: "Unto you it is given to know the mysteries of the kingdom of God, but to others in parables, that seeing they might not see, and hearing they might not understand" (Luke viii., 10). The change in the quality of the Christian mind effected by Jesus in the revolution of eighteen centuries is nowhere more observable than in the manner of the reception of these parables. Jesus had to explain many of them to his disciples, the meaning of which, at the present day, are palpable, without any elucidation whatever. So certain but imperceptibly does the Holy Spirit work on man. John's Gospel—which I have before said, represents a more spiritual phase of the church than the others—tells us (xvi., 25): "These things have I spoken to you in parables; but the time cometh when I shall

no more speak in parables, but shall show you plainly of the Father."

The third class of teachings is in the history of his own phenomenal life, as a true type of the inner life of man; the external life of Jesus in its various phenomena—his baptism, his forty days in the wilderness, his death, resurrection, and ascension, are all typical of the inner life of man. There is a strongly marked progress in the teachings of Christ or God, and although the truths were the same from the beginning, the morals are given according to man's capacity to receive them. In the first day of the church, the only lesson we find recorded is obedience to God, and that man shall not seek good from evil sources, or good and evil mingled. In the second day, or that of Noah, reverence for the church is taught; that which is translated "*fear of Noah*" (Gen. ix., 2), should be *reverence*. In the literal reading *murder* is especially prohibited, and no other moral precept is recorded. In Abram's day, obedience was counted as faith; but during the Israelitish period we have a further development of the word of God through Moses, in the shape of the ten commandments, and many other ordinances for the government of the Israelitish Church. It is a little remarkable that we have no new external precepts from Moses to Jesus, although, during that time, there arose Samuel, David, Solomon, Elijah, and Elisha. True, from Solomon we have some ethics and philosophy; but, as Israel foretold, no lawgiver arose in the interim, for the era of Jesus was to be entirely new. After each two days of the church, a wide step was taken in moral progress. Subsequent to the flood the church was gathered into

the land of Canaan under Abram's seed. After the exodus, in the fourth day, the Mosaic and Aaronic ritual was given. And in the day of the Messiah, an entirely new code, based upon the old, was promulgated, for Jesus came to fulfil the law, not to overthrow it; and in his enunciation of the old law, he repeated it as it came from God, divested of the invocations made by the "elders," and of those Mosaic laws, local and temporary in their nature, for instance, "Ye have heard that it has been said, an eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not evil." Here he expressly abrogated a Mosaic law (Exod. xxi., 24, and Matt. v., 38). Against the law of retaliation he put the law of forgiveness, to the law against murder he added those precepts found only in the spirit of it—such as anger with your brother without cause; and so with regard to adultery, he added his law against lewdness, which was in the spirit of the former. Referring to the vows under the Levitical law, he promulgated the precept to "swear not at all," but to say only *yea* and *nay;* yet in this *Christian* land the church itself recognizes oaths, and they are of every-day usage by so-called Christians. The precept against the law of retaliation, however, is in direct conflict with a law of Moses, and both are called the word of God. And how are they to be reconciled? Easily. Christ was the author of both, one made for one generation and the other for another, when humanity, under the guidance of the church, was more progressed; or, as he once expressed it, "Moses allowed it to you for the hardness of your hearts." But without pursuing these minor cases in detail, the whole sum and sub-

stance of his overturning the Mosaic law is embodied in this (Matt. v., 43): "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you,* that ye may be the children of your Father which is in heaven. For if ye love them which love you, what reward have ye? do not even the publicans the same? *Be ye therefore perfect,* even as your Father which is in heaven is perfect." This Jesus especially taught in his answer to the lawyer (Matt. xxii., 37): "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself;" and he then proceeds to state a circumstance that the Jews had never perceived, nor has the world since comprehended, to wit: "On these two commandments hang all the law and the prophets;" which is to say, that this is the sum and substance of the teachings of the Scriptures; and a careful *resumé* of the words of Jesus will show that it is all that he ever taught literally for the observance of the external man. These words are few, but no words were ever uttered by man, before or since, so comprehensive; therefore let us see what are the natural and philosophical deductions from them: You are to love God with all your heart—that is, in the external, natural man—with all your soul—that is, in the spirit, or inner man—and with all your mind—that is, the intellectual or superior degree of the natural man. This is incompatible with a love of self, or love

of the world; hence Jesus expressly teaches that you cannot serve both—you cannot love the world and follow him, "Ye cannot serve God and Mammon." The present age says, we must take care of ourselves, and hence love the world some. Jesus says no, and provides for this by saying, "take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? Consider the lilies of the field, how they grow, they toil not, neither do they spin, and yet I say unto you, Solomon in all his glory, was not arrayed like one of these." This would tax the little faith of the present day more than it could bear. They say, "believe in God, and keep your powder dry," which means *be respectable before the world*, but depend upon yourself. Now how many poor miserable persons do we see who seem totally incapable of taking care of themselves, yet they get along pretty well—not in luxury, for that would not increase their love to God. Such is the teaching of Jesus, and the day must come when it will be recognized and followed.

Again, the love of God, though incompatible with the love of the world, is not in conflict with love to your neighbor, because neighbor is man made in *the image of God;* and if you love your neighbor as yourself, there is an end of selfishness. And that is the only sin after all, for it is the sin of the spirit; all

crimes are but the act of the external man, the motive power comes from the spirit, the inner man, and every violation of moral law that can he thought of has its inception in love of self. Hence how comprehensive the few words of Jesus; he did not prohibit this or that crime, but as John said, "the day had arrived when the axe was laid at the root of the trees." And Jesus, showing wherein is the source of sin, taught men how to overcome it, that is, by overcoming the selfish ptopensities. A careful review of his words will unfold this principle, that selfishness is the foundation of all sin, the thing to be overcome. When he says, "Take heed that ye do not your alms before men, to be seen of them," the latter part of the sentence qualifies the first, and points to the *animus* which is to be avoided, that is, selfish motives, that self may be glorified among men. For he elsewhere says, "let your light shine before men." Though this does not refer to almsgiving as the Episcopal Church reads it when they take their collections, it means all your good works, that they may glorify God, not yourselves. It behooves us to look to the motive; so with regard to prayer, he especially reprobated public prayer, to be seen of men; and he never taught it by example—for that recorded in John xvii., we have no authority for calling a public prayer; at most it was privately with the twelve, perhaps given John to write, by Jesus after his ascension, and never heard by John with his natural ears, otherwise he must have made a copy at the time—a thing not very likely under the trying circumstances of the following week. The words of Jesus about praying in your closet only, are very explicit; and I must

say, I cannot appreciate public prayers, especially those fine specimens of rhetoric that lead the congregation to remark, "What a beautiful prayer, how eloquent." They always sound to me as addressed to the audience who admire them, and if they are, why of course they are not intended for the ear of God. So with regard to treasures, those of earth are corrupting, and divide the heart with God, "for where the treasure is there the heart is also."

No words of Jesus have been more and oftener perverted from their context than, "Judge not that ye be not judged;" it has become a shield to error and a cloak to sin; the context is, "for with what judgment ye judge, ye shall be judged; with what measure ye meet, it shall be meeted to you again." This is a law of charity, but by no means intended to throw its sweet essence around crime. A noted Doctor of Divinity in New York, about the time of the assassination of the President, preached a discourse from this text, in defence of Southern criminals; the spirit had fled from that church, surely. The example of Jesus is ever safe to follow, and no one more energetically, or with more caustic words, judged the motives and acts of scribes and Pharisees. The reader may say, that was the Lord, he had a right to judge; true, but the Lord was a man, and walked the earth, only and entirely for our salvation and edification; he did nothing and said nothing but what would be well for every man to do and say, under like circumstances. Hence, when you judge, let it not be from a selfish feeling, as when something crosses one's interests, but with a view to the good of man, which is ever compatible with a hearty dislike of

evil-doers and crimes; charity is thrown away on them. Jesus did not seem to have charity for the totally perverted; hence he said, "give not that which is holy to the dogs." Towards the end of the Sermon on the Mount, in which are included all the lessons needed for the outward men, and perhaps for the inner man too, he repeats the law of love to God and man, in another shape, one which has been given to mankind, from time immemorial: "Therefore, all things whatsoever ye would that man should do to you, do ye even so to them, for this is the law and the prophets." The spirit of this again is self-abnegation. Some of the sayings of Jesus seem hard, except in the light of his own teachings—for instance, when he says: "He that loveth father or mother more than me is not worthy of me;" and so of a son and daughter. In Luke xiv., 26, the literal reading is probably wrong: "If any man come to me and hate not his father and mother and wife and children," etc. The word hate here is comparative —that is, to love less, for the lesson is the same as that in Matthew. The great mass of this love is selfish; the much talked of mother's love is often pure selfishness. How many children are injured, nay ruined, because the mother will indulge an inordinate philoprogenitiveness When a man has overcome selfishness, this species of love is likewise overcome, and man loves that only which is good and true, and the love of the good and true never conflicts with love of God and neighbor; it is never disappointed or chilled, for that which it loves will never betray it. In this connection Jesus says (Matt. x., 39; Luke xvii., 33; Mark viii., 35; John xii., 25): "Whosoever shall seek to save

his life shall lose it, and whosoever shall lose his life shall preserve it." This again is but the law of selfishness; those intent only on their own salvation do not gain it, while those regardless of self are saved. This is a lesson that will not and cannot be received by that large class of church-goers, who think only of their own salvation, to say nothing of those who go to show their dress; whilst that small class, who pity the internal poverty of others, and would save them if they could, may be themselves saved. These are the words of Jesus; there is no evading them, they are either entirely true, or they are humbug. If they are true, the present day is far, far behind their requirements; their shadow even cannot be found in fashionable life, whose votaries comfort themselves with the assurance, that they are not intended to be followed to the letter—well, perhaps not, we will some day see. Another evidence, however, Jesus gives us, that if his words are true, this age has little or no part in them. When he reappeared to the eleven, he upbraided them with their unbelief, and said: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized (*i. e.*, the baptism of the Spirit) shall be saved, but he that believeth not shall be damned; and these signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not harm them; they shall lay hands on the sick, and they shall recover (Mark xvi., 14). If these words are true, the only chance for the mass of Christians will be to wait a long time in the Hades until they come up to it, as those from

Noah's day waited until the day of Jesus (1 Peter iii., 19.)

If any member of an orthodox church should be guilty of curing the sick by laying on of hands, he would be tabooed as a lunatic, called a Spiritualist, or some other opprobrious epithet, and if they should attempt successfully any of the other incidents of a perfect faith, they would stand a good chance to practise it in future under the protection of a lunatic asylum. This is about the sum of the teachings of Jesus for the guidance of the natural man. We will now look at his parables. There are about twenty recorded in the Gospels, which, with one or two exceptions, are illustrative of the kingdom of heaven. One in Luke x., 29, the story of the good Samaritan, teaches us that our neighbor is the person who has charity and mercy; for "a certain priest," and "a Levite," as portrayed of that day, we are led to infer were not to be considered neighbors; but the good Samaritan was. The influential men of that period were the priests and Levites; they held the best social positions while the despised of good society, the tabooed men of the day, was the Samaritan; hence we may suppose that Gospel neighbors are found now as then, among the lowly, more frequently than among the aristocratic and wealthy, for the leaven has not leavened the whole lump. The first parable given (Matt. xiii., 3), is that of the sower, where Jesus tells the disciples that he spoke in parables, because the hearts of the people were waxed gross, and their ears dull of hearing, and in accordance with the prophecy showing that they could not understand; hence he puts the

lesson in parable in order to convey it to a future age. Under this form he frequently taught, when the illustration was not called a parable, and scarcely amounted to one—such is the teaching with regard to doing the word. Matt. xxi., 28: "A certain man had two sons, and he came to the first and said, 'Son, go work to-day, in my vineyard'; he answered and said, 'I will not'; but afterwards he repented, and went; and he came to the second, and said likewise, and he answered and said, 'I go, sir,' and went not; the one that refused and repented did the will of his father." And again that of the Pharisee and publican at prayer, is an example of his peculiar philosophy.

There are twenty parables illustrative of the kingdom of heaven, mostly in Matthew, no original ones in Mark, and none whatever in John, because John's Gospel is addressed to the day when it was not necessary to speak in that form; hence we see the reason that during previous ages there was a great disposition to throw out this Gospel as uncanonical—it being ahead of the age. The great principle, however, which Jesus promulgated, and in which he differed from all his predecessors, was, that the sin consisted primarily in the *animus*, regardless of the act, which cannot occur, without intention, and the intention is as bad, therefore, as the act; "for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies." These are the things which defile a man, but to eat with unwashed hands defileth not a man" (Matt. xv., 19). Again, "Ye have heard that it was said," etc., "Thou shalt not commit adultery, But I say unto you, that whosoever looketh on a

woman to lust after her hath committed adultery with her already in his heart."—Matt. v., 28.

There were but few occurrences incident to the career of humanity on which he gave direct teachings, the motives of action being comprehended in the great principle of self-abnegation. Among the few, however, is that of the marriage relation. In Matt. xxii., 30, we have something on the subject that has not been easily understood. The case put by the Sadducees to Jesus, was one which obtained among the Jews from Deut. xxv., 5, and was, that when a man died the woman must marry within her tribe to the next of kin, so as to preserve the inheritance in the tribe. This was a law of inheritance enacted at a time when men had departed so far from the real marriage that to apply to them God's ordinance was to cast pearls before swine; hence Moses' law, of which, when presented to Jesus, he said: "Ye do err, not knowing the Scriptures; for in the resurrection (that is, the day when the true ordinances of God are observed—the kingdom of God) they neither marry nor are given in marriage, but are as the angels of God." This doubtless means they neither marry nor are given in marriage as you understand it, or as observed on earth, but there is marriage in the kingdom of God. Thus: "In the sixth day of creation God made man in his likeness, in the image of God created he him, male and female created he them" (Gen. i., 26). I have elsewhere shown that Eve, the life or church, was created, and it is not intended in Scripture to represent Eve as the wife of Adam, but only as the church is the spouse; for it distinctly teaches that when man was created, he was created man and wife—"male and female created

he them." Hence we may infer for every man created a woman is also created, and in the resurrection, man has the woman created by God for him, and does not marry promiscuously in pursuit of the gratification of his appetites as in this world; therefore Paul, in view of the inharmonious character of human marriages, advised against them as much as possible. All truths have their inverted shadows on the earth, and from this comes the free-love doctrine of affinities. The difference, however, between this and the heavenly doctrine of affinity is, that one is an affinity of the flesh, the other of the spirit. I suppose there have been instances of the true marriage in the flesh, wherein a man gets his own wife; but I presume they are few, for in them there must be a perfect union, without a flaw. In view of marriage as it is, Jesus also thought as the better way to proceed under the circumstances: "It hath been said, whosoever shall put away his wife, let him give her a bill of divorcement; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is (so) divorced, committeth adultery" (Matt. v., 31). And in Mark x., 2, he says: "What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away." At this time among the Jews there were different sectarian teachings on the subject, hence the question. "Jesus answered and said unto them, For the hardness of your hearts he wrote you this precept, but from the beginning of creation God made them male and female. For this cause shall a man leave his father and mother and cleave to his wife, and they twain

shall be one flesh. *What, therefore, God has joined together, let not man put asunder.*" Here Jesus does not contemplate the possibility of adultery occurring in the true marriage made by God; but for those whom *man* puts together, he allowed a divorcement for the cause of fornication, and these are all and the only ones that will ever ask it, for in the true marriage the parties will never voluntarily seek a separation.

We have also some teachings relative to what constitutes a Christian, in addition to the signs I have already quoted from Mark. Belief and baptism are the prerequisites. Of these two words he has left no reasonable room to doubt their meaning. "By their fruits ye shall know them; not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then I will profess unto them, I never knew you; depart from me ye that work iniquity. Therefore, whosoever heareth these sayings of mine and doeth them, I will liken unto a wise man which built his house upon a rock" (Matt. vii., 20). "If any man be a worshipper of God and doeth his will, him he heareth" (John ix., 31). Hence gospel believing is *doing* the will (or word) of God; no other belief is efficacious. The Jewish sign of membership, like everything appertaining to their church, was visible and external, called circumcision, by its etymology signifying a cutting off from desolation and destruction—typical of an

invisible rite in the Christian church, called baptism by the Spirit.

We have elsewhere shown that water symbolizes the Holy Spirit, and, like all these symbols, is in keeping with nature when critically scanned. What can represent to the mind of man the descent of the Holy Spirit from heaven better than rain, a gentle, dropping rain, or for such as that of the Pentecostal day, than a shower ?

Circumcision was the sign of the third and fourth days of the church, ordered through Abram. In the fifth day of the church it was probably superseded, for the prophets then preached the *circumcision of the heart*, and although the rite continued, as it undoubtedly did, up to the time of Christ, it was because a ceremonial law survives with a dead church. When baptism by water commenced is unknown ; but it seemed to be the church sign of the sixth day, and is called the baptism of repentance, "though Jesus baptized not, but his disciples." Baptism has two phases—by water and by the Spirit ; so had circumcision, being of the flesh and of the heart. That Jesus did not baptize is seen in John (iv., 2) ; yet that he was baptized by John leaves the inference that it was the rite of the church then to be inaugurated. John says, in Matt. iii., 11: "I indeed baptize you with water *unto repentance*, but he that cometh after me shall baptize you with the Holy Ghost and with fire." Again (Mark i., 4): "John did baptize in the wilderness, and preach the baptism of repentance." That there were two baptisms in the days of Jesus on earth would seem to be the case. In Acts xviii., 25, we read of "Apollos, an eloquent man, instructed in

the way of the Lord, he spake and taught diligently, knowing only the baptism of John; and Aquila and Priscilla took him unto them and expounded unto him the way of God more perfectly. And it came to pass, that, while Apollos was at Corinth, Paul passed through, and asked certain disciples, have ye received the Holy Ghost since ye believed?" (How modern Christians would stare if Paul should drop down and ask that question). "And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the *baptism of repentance*, saying that they should believe on him which should come after him, that is, on Christ Jesus. Then they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them, and they spake with tongues and prophesied." Here the baptism, I should judge, was not with water, for they had been already so baptized: but they were baptized with the Spirit. This is also Peter's testimony: "And as I began to speak, the Holy Ghost fell on them as on us as at the beginning. Then remembered I the word of the Lord, how that he said John indeed baptized with water, but ye shall be baptized with the Holy Ghost" (Acts xi., 15). Isa. lxiv., 3, reads: "I will pour water upon him that is thirsty, and floods upon the dry ground, I will pour my Spirit upon thy seed," etc. This baptism is more fully foretold by the prophet Joel (ii., 28): "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your

old men shall dream dreams, your young men shall see visions." Again (ii., 18): "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord and shall water the valley of Shittim." The latter words in the original mean, "which shall go forth and give drink, as an abundant and overflowing inheritance." I think there is no ground for supposing that this inheritance ceased with the apostolic days, but was only suspended, some twelve hundred and sixty years, during the intrusion of Babylon, under the figure of the Dragon, "when the women fled into the wilderness." We are now in the days when we may again come into the possession. I have heretofore referred to baptism as synonymous with the Hebrew *washing*.

Although Jesus abrogated the Mosaic law and promulgated a new code, this must not be supposed to include God's law, given to Moses on Mount Sinai; the signification of the emanation from this mountain is, that God shod them that they might walk the miry ground they were travelling. On these laws, however, the only controversy that has ever arisen, has been on the subject of the Sabbath. The original law of God being, Do all thy work, labor, and worldly affairs in six days, and rest on the seventh day, and make or keep it holy, because God worked six days, in constructing the world, and rested the seventh. This principle of rest in septennial periods, would seem to be a law of nature, for it is noticeable that the Bible history of the church, and Hebrew people, showed re-

curring crises in septennial cycles (see Chronology). However, Moses saw proper to define this law, and make ordinances in accordance with it, suitable to the Jewish people, which, in the process of time, the elders added to, until the observances of the Sabbath in the days of Christ were supremely ridiculous, entirely departing from the spirit of the original law; and these practices Jesus styled "the traditions of the elders," and he continually violated them (Matt. xv., 2) until his course was so glaring that it became evident to his enemies that on this they could condemn him. Most of the prominent cures by Jesus were performed openly on the Sabbath, and also plucking ears of corn. Jesus taught nothing directly on the subject, except the non-observance of a false idea regarding the Sabbath, and left the law of God untouched, which in its spirit called for abstinence from our usual worldly pursuits, which were to be confined to six days, and to rest on the Sabbath; and as the words express it, "remember to be pure and clean on the seventh day," or day of rest, and to keep the day holy. It was originally a feast or festival and a day of holy rejoicing. If there was any special virtue in the particular day observed by the Israelitish church, the Christians have lost it by adopting the first day, as the day of rest, and calling it the Lord's day; it then ceased to be the original Sabbath. But if the spirit of the law meant to observe any seventh day, then the compliance is sufficient, and the Lord's day becomes a Sabbath. It is, however, certain that the day we keep is not that of the Mosaic dispensation, nor was it regarded as such, or ordained by Jesus, or in the New Testament except inferentially;

but it is very evident that it was observed instead of the seventh day, by the first generation of Christians, and has been followed by the church from its foundation. The principal teachings of Jesus in regard to it, are, "that the Sabbath was made for man, not man for the Sabbath," and "that it was lawful to do good on the Sabbath day;" this he taught by word and deed.

Respecting the disposition of the dead, Jesus seems to have been very indifferent. The Jews, like all gross and material-minded people, used much ceremony over burials, inasmuch as the visible elements of man's tabernacle was all they comprehended, or could possibly have a conception of; therefore, they took much pains with embalming and costly tombs, as though they were preserving the person, while perhaps the real man might be standing by, wondering at their folly. All that we have from Jesus on the subject is, when one of his disciples said, "suffer me first to go and bury my father." Jesus said unto him, "Let the dead bury their dead, but go thou and preach the kingdom of God." This evidently means to waste no time on pompous ceremonies called funerals, for he would not teach the neglect of ordinary duties, and their devolvement on others.

Jesus was very pointed in one admonition which he gave to the disciples, in Matt. xxiii.: "The scribes and the Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do, but do not ye after their works," etc. "They love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, to be called of men, Rabbi; but be not ye called Rabbi, for one is your

Master, even Christ, and all ye are brethren. But he that is greatest among you shall be your servant; and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted. But wo unto you scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." The word *rabbi*, or *rab*, does not appear in the Scripture until the captivity to Babylon ; that is, until the church sank into Babylonianism, which is essentially *man-worship*. From this time certain Doctors of Divinity arose, masters they were called, whose authority was potent, so much so that they became as the oracle of God, and the people obeyed them with the most servile fear and adulation; for the tendency of the natural man is to cringe to all men whom they cannot tyrannize over. This proceeds from the desire in themselves to be worshipped ; hence we see this spirit strongly developed in the men of those churches now dead, which the Spirit of God has departed from, and which have served their day. It is a curious feature in human action, that sore experience does not rectify this error, for those people who have mostly endured the tyrant's heel, cry most loudly for liberty, yet are the last to yield liberty to others, and are, indeed, the most cruel tyrants over those who may be subject to them.

This is portrayed in one of the parables of Jesus, where the master forgave his servant a debt of a hundred pieces, who immediately seized his fellow-servant by the throat because he could not pay him ten. This is the spirit of Babylon still abroad—the spirit of man-

worship—these churches are loth to give liberty of thought, or research; they pervert the Scriptures to retain worldly power, they shut out light (the kingdom of heaven) by either forbidding the Scriptures to the flock, or saying, they are not of private intepretation, not understanding, in their clouded and gross minds, that Peter taught "that no prophecy of the Scripture is of any (private) intellectual interpretation, for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost;" but that is open to every man, and not confined to the priests of a dead church, or a live one either. This admonition not to follow the example of the Jewish, or we might better say, Babylonish Rabbins, is not without exemplification from the apostles. Paul (in 2 Cor. i., 24), says, of himself: "Not for that we have dominion over your faith, but are helpers of your joy, for by faith ye stand." And Peter says (1 Pet. v., 1, 3): "The elders which are among you, I exhort, *who am also an elder*, and a witness to the sufferings of Christ. Feed the flock of God, as much as in you is, taking the oversight thereof, not by constraint, but willingly; not for *filthy lucre*, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." If Peter, the right-hand man of Jesus while on the earth, and Paul, who conversed with him in heaven, do not arrogate to themselves any authority beyond teaching—not attempting to rule, but being examples—how illy it becomes some of these priests to assume greater power. Yet we find this adulation of clerical men carried to the extent of calling them "divines," this or that "eminent divine,"

"doctor of divinity," while the question is impending between sects as to the *divinity* of Jesus. The meaning of divine is, "pertaining to the true God, partaking of the nature of God."—*Webster*. When Webster gives the definition a "minister of the gospel," it is from usage, and not from the original meaning of the word, but an abuse of it; hence if we look only at the root, it is a misapplication, and if it is wrong to be called Rabbin, it is blasphemous to be called Divine. Here is a young Episcopal clergyman, who *forbids*—yes, *forbids*—his flock to attend the preaching of another, who is Dutch Reformed, and his class-mate; here is a bishop who arrogates to admonish his clergy against commingling with other classes of clergy. This is Babylon; but the fault is scarcely with them, it is with the age; yet if people will worship men, they can readily find their gods, as the poet says, "a saint in crape is twice a saint in lawn." Fortunately for the age, a large class of the clergy are preaching the truth.

From these teachings, and the absence of any other on the subject in the Scripture, I infer that this day of the church does not provide for a regular school of priesthood, but such become preachers or teachers as God may call and the flock accept.

We now come to the great teaching of Jesus, for which his mission seemed especially appointed—a doctrine found only unfolded in the Gospel of John—his exposition of heavenly immortality. It does not appear to have been noticed, that John alone is the evangelist of this doctrine; of course, I except the subsequently written Epistles of Paul, who was an inspired

exponent of the Scriptures, the Epistles in themselves not being in this sense Scripture, but inspired writing. They are the Old Testament, the Gospels, Acts, and Apocalypse, which contain the Scripture arcana, and are written in the peculiar Scriptural style. Those, however, written in Hebrew are deeper as it were than the others, for one Hebrew word could convey as many ideas as a dozen English, or probably half a dozen Greek ones. The Gospel of John, which has only been saved in the canon by the providence of God, would have been discarded by man and the church preceding this day, because it was not for them, and their perceptions were still too gross to receive it. The other Gospels and the old Scriptures contain the doctrine of immortality, but more deeply hidden. The fact of Saul's seeking Samuel shows the reception of this doctrine; but the way to heavenly immortality, demonstrated by the ascension of Jesus, is entirely unfolded and explained by John, as well as its incident, *the practical belief in Christ*; hence Paul subsequently says, in 2 Tim. i.: "That Jesus came to bring life and immortality to light through the Gospel"—notice Paul uses the word *life* in connection with immortality, and it is to be found throughout the Gospels. Now strike out the Gospel of John (who was told to tarry till he came), and the reader will look in vain to find an explanation of this doctrine, as developed in the new life, etc.

John first tells us that the "*Word* was made flesh," that it became incarnated (i., 14). In the 17th verse he says: "The law was given by Moses, but grace and truth came by Jesus Christ." Hence the Word is

grace and truth. Now both these words are full of import, especially grace, for it involves faith and charity, and these are the Word—the essence of Christ. In the 12th verse he says: "To as many as received him he gave power to become the sons of God, and these are not born of the flesh nor of the will of man, but of God." In ch. iii., to Nicodemus, one of the Pharisees, he said: "Except a man be born again, he cannot see the kingdom of God." This Nicodemus, a Pharisee, came to him by night. This may signify, from the name, that from the external form of the church, represented by the word (Pharisee), in the period of spiritual darkness, the people conquer (which the word Nicodemus means), by being born again. "Nicodemus asks, Can a man enter a second time into his mother's womb? Jesus answered, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto thee, ye must be born again" ("*from above*," marginal reading). Then Jesus, after enforcing his testimony, says (verse 13): "No man has ascended up to heaven but he that came down from heaven, even the *Son of man* which is in heaven." Here we have it, and the corollary is evident. A man is born of the flesh, he is the natural man; in him is the breath of natural life. Time proceeds, a higher state of life is arrived at—the life of heaven. Man, to attain to this, must be born again, and the inner man of the new birth is born of God, *i. e.*, *the Son of man* (or Adam) is born within him, which comes from heaven. The essence of this new man within is grace and truth; hence Christ

dwells within him, to give way for whom *the first inner man must be superseded* by a crucifixion of the natural man by bearing the cross. Jesus says (verse 14): "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The reader gets but a small portion of the meaning of the record, describing the journeying through the desert, by the present translation, for the name of each place has in its signification quite as much, if not more, to do with an illustration of the history than the other parts, and it is also translated with a view to make a natural story, instead of giving the spiritual significance. The time has indeed arrived for a fresh translation of the Scriptures; for if they are the word of God, as orthodox commentators hold them to be, then, of course, their whole depth is beyond the conception of man, but is unfolded to him in proportion to his spiritual progression. The day of the literal is past; we have somewhat grown and can eat richer food. The translation respecting the formation of the serpent (Num. xxi., 8), rather perverts than renders the true story. God told Moses to make a saraph, meaning a fiery-looking serpent and put it on high for a sign to the people, and those that were bitten, or, in other words, infected with idolatries, would be cured by being reminded of the true God by this sign, which was made of brass, as that was *shining*. It had a curative effect, as faith in God always has, for it lifted up the inner man to God; and this signal or sign was the symbol of their passing over from one state into a higher and better, which idea is conveyed by the words, "they journeyed from Oboth to Ije-abarim." Inasmuch as the whole forty years is an

allegorical symbol of the future spiritual journeyings of humanity in the church, this passing over represents a period far in the future; in fact it is at that portion of the scene (the 37th journey) when they had symbolically reached Christ, and had a sign raised on high for them in the shape of a cross. The symbol made by Moses was probably in itself taken from those of the Egyptians, representing a serpent with wings, forming a cross, raised upon a standard. The words raised on a "pole," may remind one only of a bean-pole, and is about the farthest-fetched translation that could be reached. Hence, to return again to the doctrine, the *Son of man* must be lifted up, not by the brazen serpent, but by that which it symbolized—the crucified Son of man. Paul, in teaching of this doctrine and the period when it arrives, says (Heb. vi., 1): "Therefore, leaving the teachings of the beginning of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands," etc.; and he says: "It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to *renew them again unto repentance;* seeing they crucify to themselves the Son of God afresh and put him to an open shame." And this is the meaning of the saying of Jesus in Matt. xii., 31: "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men."

We pass on in the Gospel of John with much of the

teaching to that sublime exhortation in the fourteenth chapter: "Let not your heart be troubled; ye believe in God, believe also in me." Here he tells of the different grades of heaven: "In my Father's house are many mansions." And again, he says, he is in the Father and the Father in him, "if ye know me ye know the Father also; he that hath seen me hath seen the Father;" hence he is the only God the human mind reaches, the embodiment of the Word, the incarnation of truth. Well might Pilate ask, "What is truth?" And as he told the disciples after his resurrection, already quoted, he gives the evidences of the new birth and belief, thus: "Verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father; and whatsoever ye shall ask in my name, that will I do;" and he repeats it: "If ye shall ask anything in my name, I will do it." Here is a strong and positive assertion, which few Christians (I speak of church members called Christians) believe, because they know that it is not true in their experience. And why is it not true? Simply because the person who asks, is not the person to whom the promise is made, it being to the new-born *Son of man*, which comes from above, and it is the old man that asks, and he is not answered; but if he that is born from above, or as the Scripture expresses it, "is born again," asks of the Father, in the name of Christ, and it is not granted, then this Gospel is not true; but it is more reasonable to infer that the fault is in the person, and not in the Gospel.

After the ascension of Jesus there was another comforter given, the spirit of truth; the Holy Spirit operated

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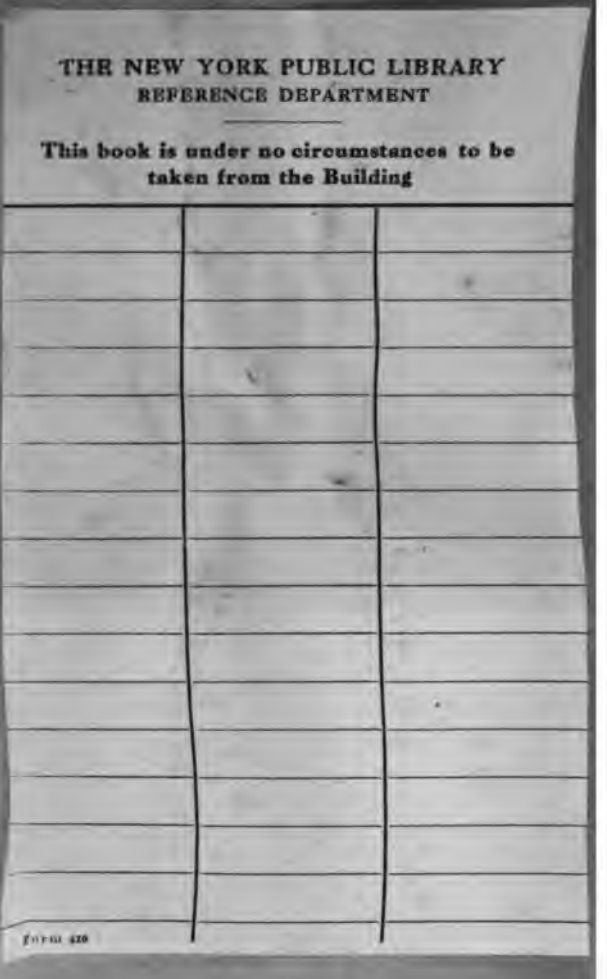
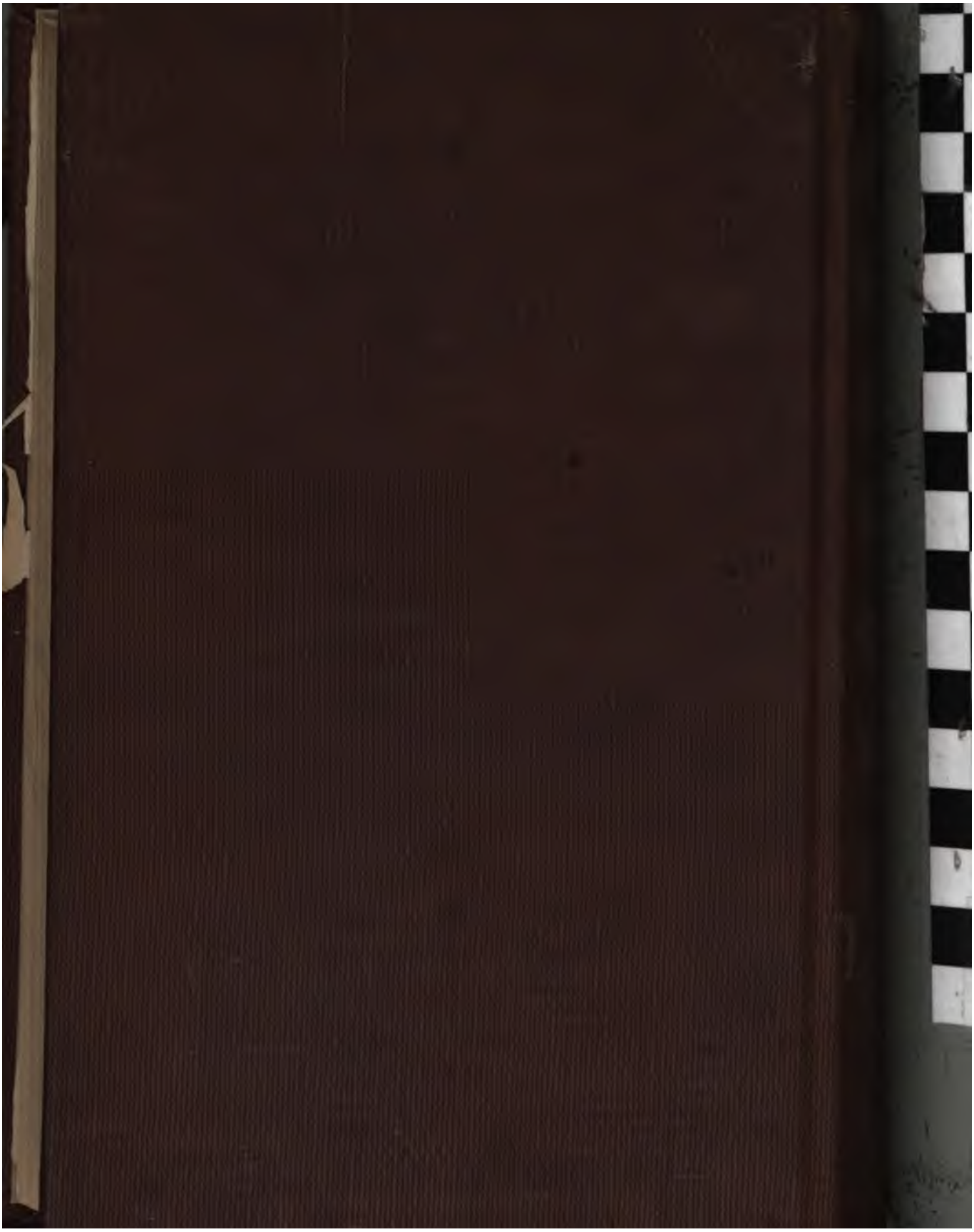
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